

Friendly and Seasonable
ADVICE
TO THE
Roman Catholicks
A OF *K*
ENGLAND.

BY
THOMAS COMBER D.D.
Prebendary of York.

The Fourth Edition enlarg'd: with an addition of the most convincing Instances and Authorities, and the Testimony of their own Authors for the same.

L O N D O N,
Printed for Charles Brome at the Gun at
the West-end of S^t Pauls, 1688.

IMPRIMATUR,

March 20.
1677

G. Jane R. P. D.
HEN. Episc. Lond.
à Sac. Dom.

TO HIS
HONoured
AND
Worthy Friend
Mr. S. B.

Concerning the former Edition.

SIR,

I Cannot answer your Inquiry,
till I have not only commend-
ded but encouraged your cha-
rity to your Countrymen of the Ro-
man Communion; it being an ex-
cellent Piety to endeavour to re-
duce them into the right way, who

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are so confident in the wrong. The zeal of most men expresseth it self by fury and clamour against Dissenters, whilst you shew your esteem for the rational Principles of the Church of *England* by your diligence to propagate them, and your desires to reconcile its misinformed Adversaries to them. It is one of the great properties of Goodness to be communicative, and a copy of *St. Paul's* most obliging charity, *Acts* 26. 29. to wish that all whom you converse with, were as happy in the choice of their Faith, as you know your self to be: wherefore that I may as well quicken your generous design, as invite some others to imitate so good an example, I will propound these few considerations.

The relation in which the English Romanists stand to us should excite our care; for they are

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are all Natives of the same Country, Subjects of the same Government, and are called by the same general name of *Christians*: many of them our kind Neighbours, familiar Acquaintance, or near Kindred, and some of them (where their Prejudice doth not blind them) persons of great reason, and of so good inclinations, that they are not made vicious by the evil liberties which their Principles do allow: and shall we for want of affection or courage suffer them to be kept in ignorance, and imposed on at present, and to be led blindfold in such a way as will extremely hazard the Salvation of their precious Souls hereafter? If all the relations they bear to us do possess us with any real affection for them, we cannot but do our utmost to undeceive them. The frauds indeed of the Guides of that Church are daily more and

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more laid open, but for want of such a charity as yours is, they who are chiefly concerned, seldom come to the knowledge of them: I am sure those excellent Pens which discovered them, did not design we should make their delusions the subject of our mirth, but the means to convert the Souls of those that are linked to us in so many bonds, that it is a shame we should suffer them to be so deceived.

2. But we usually excuse our remissness, under the pretence that it is impossible to convert them: had our Ancestors so esteemed it, the World had wanted the blessing of the Reformation: I grant 'tis difficult, because of their rooted prejudice, and the policy of their Leaders, yet not impossible because many have undertaken it, and prevailed. So that as *Seneca* faith

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of faith in another case, it is not because of the difficulty that we do not attempt it, but because we do not attempt it, therefore it seems difficult, Ep. 104. The Philosopher tells us, where there is no difficulty, there is no opportunity to exercise either art or vertue: and if we were once willing to take some pains for so noble an end, it would much allay the trouble thereof, to consider the advantages which it may bring not only to the party which is the object of our charity, but to the Church, yea and to our own Souls also: for He that converteth a sinner from the error of his way, shall save a Soul from death, and shall hide a multitude of sins, Jam. 5. 20. — and they who turn many to righteousness shall shine as the Stars for ever and ever, Dan. 12. 3. Nay — moreover if such Pious endeavours should want success on Earth, they

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shall not fail of a reward in Heaven.

3. And finally, if we consider the unwearied industry of our Adversaries in seducing, methinks it should awaken our diligence, in strengthening the weak, and reducing such as are out of the way. It had been very strange if the Apostles should have been unwilling to travel for the propagation of the right Faith, and the winning Souls to Heaven, when the Pharisees compassed Sea and Land to reconcile a Profelyte to their particular Sect; and yet alas it is too often seen, *that the children of this world are wiser in their generation than the children of light*, Luke 16. 18. The Hermit Pambo accidentally beholding a theatrick woman dance exquisitely before a loose Assembly at *Alexandria*, is said to have wept abundantly, to consider how much more pains she took to serve evil ends, than he himself did

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did to serve God. Had we as much tenderness as that holy man, doubtless we have as great occasion for our shame and sorrow, when we see others more active to advance the Mystery of Iniquity, than we are to promote the glory of God, and the salvation of our brethrens immortal Souls.

These Considerations, *worthy Sir*, I know have excited your charitable resolutions, and I hope will prevail with many others to endeavour the reformation of their deceived Friends: wherefore that I may answer your desires, and contribute my poor assistance to so pious and generous a design, I have sent you the following Papers, wherein the Delusions of that Party are discovered as plainly, yet as modestly as may be, that they may see in a little room how much it is their interest and advantage to embrace the true Catholick Re-

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ligion of the English Church. I know all these particulars have been more fully handled by better Pens, but most of these Writings have been by way of dispute, and intended rather to convince than persuade. So that they may be very proper to give fuller satisfaction in any particulars doubted of, when their great Prejudices are first a little removed: besides there are many through unavoidable business, company, or other divertisements, who either have no leisure or no inclination to read a larger Volume, being of *Callimachus's* mind, that *A great book is a*

great evil ^a, who yet may be prevailed with to spare one hour for so small an abstract as this. The

^a Μέγα βιβλίον
μὴ καλόν· ἀρκεῖ
Ἀθηναίων.

Jewish Talmud tells us of a noble Heathen, who came to Rabbi *Hillel*, and offered to become a Pro-
felyte,

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selyte, if he could teach him the whole Law at one lesson, *Tract. Sab. fol. 31.* and if you meet with any of his mind, they may perhaps be gratified with this little Abridgment, wherein the mistakes of the Roman Perswasion are put into as narrow a compass as they can well be reduced to ; so that even those who are yet resolved to be of that Church may perhaps not be unwilling to peruse it, that they may at one view see, what their Religion is charged with. And if it do not gain such persons, yet it will teach them to censure mildly, and to dissent from us with more moderation : and as the volume is small, and so may invite those to its perusal who are delighted with brevity, so the style is as mild as the matter would allow, and can give no just offence to any : the particulars are so plain, and so fully proved more at large by others

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thers, that the Author resolves not to dispute, but in pure charity to advise the Romanists not to resist apparent truth and reason, having no worse intentions towards them than to set them into the best way to Heaven; and if any be angry at him or you for this, they are the greatest enemies to themselves, and more concerned for their present Opinions, than for their everlasting Salvation; but it is to be hoped the sincerity of your intention to do good may oblige some kindly to accept this Manual, at least as a testimony of your love; to whom, if you have the liberty of Discourse, you shall do well to clear those exceptions which Prejudice may suggest, and at least to obtain from them a resolution, impartially to enquire into the truth of that which they so confidently do believe: and sure, it is infinite pity that persons of
excellent

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excellent reason should be so much enslaved, as not to dare to ask the right way to blifs of any, but those who have an absolute dominion over them, nor once to go about to judge for themselves in a case of so great Concernment.

I would be loth to think so hardly of their Superiours, as to suppose they interdicted their Adherents from all converse with us; for this were the exact parallel of the *Muscovian* policy, where it is death for any to travel out of their own Kingdom without especial licence, for fear they should never endure their former bondage, when once they have seen the freedom of other Nations: and if **once** you can prevail so far, that they will impartially compare their own Opinions with ours, it is probable they may become our friends. I shall add no more but to wish this Token may be as kindly

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kindly accepted as it will be charitably offered by you, and to assure you, you shall never want his prayers for your success, who is,

Sir,

Yours to serve you.

TO

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TO HIS
Esteemed Friend

Mr. *W. R.*

Concerning this present Edition.

SIR,

YOUR account of the speedy
dispersing of this Little
Tract, encourageth me to
hope, it hath not only been
acceptable to the World, but also bles-
sed be God to the reducing some from
the Roman Opinions, and the esta-
blishing others in the Protestant
Faith; And that it may more effe-
ctually serve to these desirable Ends,
I have been content to obey your Re-
quest,

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quest, in reviewing it in order to another Impression, which (You tell me) is now desired. In which Review, I have rectified the Method of the whole, and illustrated and strengthened every part, with the Addition of so many of the most convincing Instances and Authorities as could be put in without too much swelling the Bulk. I confess I did suppose the things to be so evident, and so plainly proved in larger Discourses, that I was not curious before, always to bring Proofs for my Assertions: But now your Letter acquaints me both that some Romanists (who resolve boldly to deny, what they cannot otherwise evade) have questioned the Truth of some parts of this charge; And also that those Protestants whose Charity hath invited them to seek their Friends Conversion, have desired I should add my Authors to confirm these Allegations: Therefore for the full satisfaction of both Parties

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I have proved all the particulars by the Testimony of such Authors whose Evidence is unquestionable, choosing usually the plain Confessions of Popes and Cardinals, or other approved Writers of the Roman Church, that so those of that Party may believe these Matters from the mouth of those whom they esteem their best Friends, which they would suspect, if we related upon our own Credit, whom they unjustly account their Enemies; And though their present Romish Priests should deny those things, which the most Eminent Writers of their own Church have formerly acknowledged, they are not to be doubted of upon that account, since the Confession of their former Writers against their own Party is better Evidence, than the denial of the later can be for it; for No man will lie (saith Tertullian) to his own disgrace, but rather for his credit: And it is more fit to believe such
as

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as confess against themselves, than
such as deny for them-

^a Tertul. Apol.
cap. 32.

selves^a. So that none
can justly doubt of
these Truths thus at-

tested : And he that once believes
them, and yet retains the Religion of
Rome, must be of a humor differing
from the rest of Mankind, who can-
not chuse a known delusion, nor de-
light in sitting under apparent abuses.
I must expect the Admirers of that
once famous Church will entertain these
just and necessary Accusations thereof
with some little heats of Passion ; but
I hope it will calm those hasty motions
when they deliberately consider, that
since I say no more than Truth I do
no injury to Rome , and the Charity
which I have for them obliges me to
say so much. And why (saith the
Philosopher) art thou displeased at
me who have done no more than
a Looking-glass doth to the defor-
med, having only shewed thee to
thy

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thy self as thou art? Shall the *Physician* be said to reproach him whose disease he discovers to him *b*? They will ^{*b* Arrian, in E. pict. l. 2. c. 14.} remember I hope that I have undertaken the office of a Friendly Counsellour, whose duty (according to the Grecian Sage) is, Not to advise that which is most pleasing, but that which is most profitable *c*. And ^{*c* Diog. Laert. in Vit. Solon.} if in compliance with this Rule I shall somewhat displease them to their Advantage, I shall not only obtain a Pardon, but merit their Thanks also in the end: However I ask no more, than that laying aside their Prejudices, they will put on so much affection to their own real interest as to weigh the Reasons and Arguments upon which my Advice is grounded, and if they be convincing and persuasive, I desire them not to resist their own Freedom, nor despise him that sincerely seeks their good; but

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*but if they absolutely resolve the most rational and just Motives shall not persuade them to alter their old Opinions, I shall pity and pray for them, but can use no other Methods in this case; for it is Counsel and not Command which I give, since men should be reasoned and not forced into a right Faith, and would God the Roman Church had never obtruded her Opinions upon the world by any other means, but these gentle and rational persuasions, her Neighbours then would not have had so just cause to complain of her. And now, Sir, since I write, and you and other zealous Protestants act by these fair Methods, if our endeavours for our Countrymens Conversion be not maliciously misconstrued, they cannot be censured to tend to the harm of any, but must be confessed to aim at the present and future happiness of all that we shall address our selves to in this Matter: And I shall rejoyce if my pains herein may attain
these*

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these blessed ends, and let you particularly understand how gladly I would encourage your Love to the Church of England, and comply with all your Pious desires, since I am,

S I R,

Your affectionate

and

faithful Friend.

Friendly

Friendly and Seasonable

ADVICE
TO THE
Roman Catholics
OF
ENGLAND.

The Introduction.

My Friends and Country-men,

IT is observed by others, and complained of by your selves, That you lie under many inconveniences, by reason of your stiff adherence to those Opinions, which Rome calls
Reli-

Advice to the Roman

Religion : the charges you are at to maintain a foreign Jurisdiction, and your want of the Communion of those Christians among whom you live, the uneasie Rites imposed on you here, and the great hazard of your Salvation hereafter, are reckoned by others to be evils appendant to your professing the *Faith* of that Church. But if you your selves do not feel or not fear these things, and so account them no grievance, yet you are sensible of other pressures, and frequently complain, that *your estates are obnoxious to the penalties of the Law, and your Persons exposed to the general hatred of the People.* You tell us, *you want many Priviledges of other Subjects, and lie under many burthens from which others are free :* You perceive, that *your actions are observed, your designs suspected, and your Party accused to be the cause of all Publick evils.* How far some of your own Perswasion have contributed hereunto I shall not take upon me to judge ; esteeming it a more charitable employment to offer some expedient to free you from those sad effects, which you complain of, than either to enquire after the cause of the Nations

Nations general Antipathy to your Religion, or dispute about the Occasion thereof : wherefore, whilst some accuse your *practices*, and others deride your *worship*, I have so much affection for your *Persons* (as my Countrymen) and so much charity for your *Souls* (since you bear the name of *Christian*) as to present you with some useful *Advice*. 'Tis true, the common apprehension concerning you might almost discourage such an Attempt, it being generally believed, that a *Roman Catholick's* prejudice is like theirs in *St. Augustine*, who (being descended of *misbelieving Ancestors*) preferred their *Extraction* before the *Truth* : and like the resolution of *Cotta* in *Cicero*, who says, *That no discourse of either learned or unlearned men, should ever remove him from the Opinion received from his Fore-fathers, concerning the worship of the Immortal gods*^a. But I know many of you are masters of more reason than to ground your Faith upon so uncertain a Foundation : It is not the part of wise men (saith a learned Father) to be enslaved to a received Opinion, nor rashly to give up them-

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selves

^a Cicero. de natur. Deor. lib. 2.

selves to their Fathers customs ; but to endeavour to find out the

^b Theodoret de
Curand. Græc. af-
fect. Serm. 1.

Truth ^b. And it is the
advice of the great A-
postle, *to prove all things,*

and hold fast that which is good, 1 Thess.

5. 21. because it is a zeal without know-
ledge, and foolish obstinacy to be con-
fident of that which we never did exa-
mine. I can easily believe your Spirit-
ual Guides will esteem no sin more
mortal, than to inquire into those Princi-
ples which you receive from them, and
they will scarce allow you the liberty to
peruse a few lines presented by so chari-
table a hand: But their Prohibitions
(methinks) should make you more suspi-
cious and inquisitive, and cause you to
resolve to try that Coyn which shuns the
Touch-stone, knowing that *Truth seeks*
no Corners, and that which is Real fears no
Test. The Church of England puts no
such Restraints upon her adherents, nor
is she unwilling to have her Doctrines
tried by Scripture and the best Antiqui-
ty ; because she finds those are her best
Sons that have inquired most narrowly.
Evil needs a mask and a disguise (said the

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brave *Agésilas*) but *Light* makes true
goodness to be more illustrious and more
lovely. And a greater than he saith, *Every*
one that doth evil hateth the light, nei-
ther cometh to the light, lest his deeds should
be reprov'd, but he that doth truth cometh
to the light. *S. John* iii. 20, 21. If there-
fore you have but so much consideration
as to suspect, and so much courage as to
examine, I should not be without hope,
that my *Advice* might take place, since
(as *Plato* notes) *Every soul is unwillingly*
deprived of Truth, which men cannot resist
whenonce it appears unto them: I shall ask
no more of you than to search impar-
tially, whether the *Doctrines* wherein
you differ from the *Church of England*,
deserve so firm an assent as you give
them; and he that dares not do this, is
not a *Disciple*, but a *Slave*. It may be
those *Counsellors* may please the heady
Bigots of your *Perswasion* better, who
advise them to ease their mind by re-
proaching the *Laws* and the *Govern-*
ment, or to attempt the shaking off their
Grievances by more desperate courses:
But I do not believe the wiser and more
sober *Romanists* can approve such cursed

motions, there are many of them too noble to admit such thoughts. It is the *Stoicks* character in *Galen*, *That they would rather betray their Country than renounce their Maxims*: But I take those of your Party to be generally of a better temper, and therefore I hope you will account it to be far more Friendly and Seasonable *Advice*, to try these your Principles strictly, before you expose your Country or your Selves to suffer all the ill Consequences of your rigid maintaining of them; and if you once rightly understand them, I hope you will discern they do not deserve to be retained at so dear a rate: so that it is possible you may resolve to quit your mistaken Opinions and your real Sufferings together. However, though your Enquiry shall not have this effect, yet this Trial of your Principles ought not to be wholly declined; for I would advise you to examine the *Roman* Doctrines, if it were but only to declare, that your Religion is not a blind and accidental choice, and to vindicate your selves from the charge of the *Old Samaritans*, who worshipped they knew not what.

SECTION I.

Whether the Roman Opinions, which differ from the Church of England, be the Old Religion?

I Doubt not, but these who have been educated in the *Romish* Religion, as well as those who have inconsiderately turned to it, do please themselves in fancying they are of the *Old Religion*; and hence they assume and appropriate to themselves the Name of *Catholicks*, upon this presumption, that they do intirely, and in all things, agree with the Ancient and Universal Church: But (*my Friends*) if you have the patience to enquire, you will find there is no good ground for this perswasion; it being evident the *Roman* is not the *Old Religion*, in any other Articles, but only in those which are found in the *Apostles Creed*, or founded upon the plain words of *Holy Scripture*; for that is the *Old Religion* which God revealed at first, and which Christ and his Apostles taught. *That*

is trueſt which was the firſt (ſaith Tertul-
lian) and that was firſt,

• Tertullian. in which was from the begin-
Martion. lib. 4. ing •. So S. Cyprian;

We ought not to regard ſo
much, what ſome others before us have
thought fit, as what Chriſt himſelf, who
was before all, hath done^d,

• Cyprian. ad Now, if that be the Old
Cecilian. Ep. 63. Religion, which is taught
in the Holy Scripture
and the Creed, herein the Religion of
Rome cannot pretend to be Older than
the Religion of this Church, becauſe
we hold all theſe Articles as well as they;
yea, if the caſe be rightly ſtated, the
Church of Englands Faith is the Old Re-
ligion, and not that of Rome; for the
profefſeth, To believe nothing as an Ar-
ticle of Faith; but what is read in Holy
Scripture, or may be proved thereby: Ar-
tic. vi. But the Roman Church declares,
They receive Traditions with the ſame veneration that they do the Scriptures. Concil.
Trident. Seſſ. 4. So that we hold all
the Principles of the Old Religion, and
no other; but they (under the pretence
of Traditions) have invented and added
many

many points to the *Old Religion*, which are not mentioned in the Bible, and Decreed other Articles contrary to the *Old Religion* recorded in Scripture, and all these are a *New Religion*; and yet these are the Doctrines in which we differ. In all the Principles which are truly the *Old Religion* we and they generally do agree; but if you take the Religion of the *Roman Church* for the Doctrines in which they differ from us, it may be justly said, they are of the *New Religion*, and we of the *Old*, since our Religion was recorded in Scripture sixteen hundred years ago (as our *Adversaries* seem to confess, when they call us *Scriptuarii*, Scripture-men: *Prateol.*) whereas all that which is properly their Religion, is of much *later Date*. And that I may not be thought to invent this Charge, or to accuse the *Roman Church* wrongfully, I will instance in the most principal of the Doctrines wherein we differ, and bring in your own Doctors as Witnesses of this Truth.

I. That *Prayers to the Saints* are not mentioned by Christ nor his Apostles, is confessed by *Salmeron*, *Lindan*, and

Bannes *. *Etherianus* saith as much of

^c *Salmeron* in *Prayers for the Dead* *.
 1 *Tim. cap. 2. Lin.* *Indulgences* are not to
dan. Panop. l. 3. c. 5. be found in Scripture,
 Bannes 2. 2^a. qu. 1. nor in the Antient Do-
Art. 10. conclus. 2. ctors, say *Durandus*,
^f *Hugo Etherian.* *Major*, *Cajetan*, and
de regressu animæ. *Antoninus* *. *Transub-*
^g *Durand.* 4. *stantiation* it self cannot
Sent. dist. 20. qu. 3. be proved by Scripture,
Major, 4. d. 2. qu. 2. if you will take three
Cajetan. Opusc. 15. *Cardinals* words for
cap. 1. Anton. n. part it ^h. And if our de-
1. sum. tit. 10. cap. 3. signed brevity would
^b *Fisher de Cap-* allow it, the like might
tiv. Babyl. c. 10. be proved of all the
De Alliaco in 4. rest.
Sent. qu. 6 art. 1.
Cajetan. ap. Sua-
rez. Tom. 3. disp. 46.

But we must proceed to shew, there are
 some *New* things in the *Romish* Religi-
 on, directly contrary to the Scripture.
 The taking the *Cup* from the *Laity* is
 contrary to our Saviours Institution, as
 that very Council of *Constance* confesseth
 which first enjoyned it; for they say, the
 Sacrament shall be given in one kind
 only to the people, *Non obstante, &c.*
notwithstanding our Lord did appoint it
in both; Concil. Constant. Sess. 13. And
 your

your own Authentick vulgar Translation (as if this Innovation had been fore-
seen) where the Greek only hath, *We*
are all partakers of one bread, adds [*& de*
uno Calice] and of one Cup: 1 Cor. 10.
17. The Veneration which you give to
Images, seems to all impartial eyes direct-
ly contrary to the Second Command-
ment; and though your Priests will not
directly confess it, yet their general
leaving out the *Second Commandment* in
your Catechisms, and cutting the *Tenth*
in Two; to keep up the number, and
conceal the omission from the vulgar, is
a fair Evidence, they themselves sus-
pected that this Commandment made a-
gainst them, and feared others would
apprehend it so. To these you may add,
Praying in an unknown Tongue, which
S. Paul condemns in one whole Chapter,
1 Corinth. xiv. as some of your own
Commentators on the place confess: As
also the making *Saints* and *Angels* your
Mediators to God, when the same Apostle
positively saith, *There is but one Mediator*,
viz. *Christ Jesus*: 1 Tim. ii. 5. All these
therefore cannot rightly be accounted
any part of the *Old Religion*, properly

so called : But if we shall descend lower, these, and many other Points of your Religion are so far from being the *Old Religion*, that the Writers of the *Roman Church* do acknowledge, they were not known to the *Primitive Fathers* ; yea, they record the very time when most of them were imposed. The Doctrine of *Purgatory* was first built upon the Credit of those fabulous Dialogues attributed to *Gregory the First* ; or if they were his (which many doubt) this was six hundred years after Christ, and it was not generally believed in the Church five hundred years after, as we learn from an Old Historian, *Otto Frising. Chron. An. 1146*. And as for the *Prayers made to deliver Souls* from thence (that gainful Article of your Church) we are told by your own Authors, that the first who caused them to be appointed by your Church, was *Odilo Abbot of Clugny, an. 1000* *. The worshipping of God by *Images*, was not allowed by the Ancient Fathers, say your own Authors, *Clemangis, Polyd. Virgil, and Perefius*

* Ranul. Higden *Polychron. l. 6. c. 15*. Petrus Damian. *Vit. Odilon.*

*Peregrinus Aiala*¹. And all men know, this kind of use of *Images* can be derived no higher (as to its being De- creed) than that despi- cable Council^k in the *Eighth Century*; but both the Doctrine and the Council also was reje- cted for many years af- ter by the *French, Eng- lish, & German Church- es*^l. *Indulgences* are not Ancient, as Bishop *Fish- er* confesses^m: Nor is there any good proof in your own Au- thors for them before the time of Pope *Alexander 2. An. 1160*, or the Council of *Clermont* however, *An. 1096.*ⁿ And the first who made Mo- ney of them was *Bonif. 9th. An. 1390.* as *Pla- tina* and *Polydore Virgil* tell us^o. And the first *Jubilee* (the great Mar- ket for them) was not an hundred years be- fore^p. The forcing all

¹ *Clemangis de nov. Celebr. II. Po- lydor. Virgil. de Invent. rer. l. 6. Aiala de Tradit. p. 2. c. de Imag.*

^k *Concil. secun- dum Nican. An. 787.*

^l *Hoveden An- nal. Par. I. p. 405. Matth. Westmon. Anno 793.*

^m *Fish. ix 18. Artic. Luther.*

ⁿ *Scioppius de Indulg. cap. 12.*

^o *Platin. in Vir. Polyd. Virgil. de Invent. l. 8. cap. 8.*

^p *Temp. Boni- fac. 8. An. 1300. Polyd. Virg. ut su- pra, l. 8. c. 1.*

Priests.

Priests to vow *Single Life*, and renounce their Wives, was first obtruded upon

^a *An.* 1074.
Math. Westmon.
cod. An. Vincent.
Spec. hist. l. 24. c.
 45. *Antonin. lib.*
 16. *cap. 1. §. 21.*
^b *Sigebert. Chron.*
ad An. 1074.

the Church by Pope *Hildebrand* ^a: *Without any Precedent* (saith an Old Historian) and (as many thought) of an indiscreet Zeal, contrary to the Holy Fathers Opinion ^r. And yet he was

not obeyed here in England in this for above a hundred years after; for our Ancient Records say, *All these Decrees availed nothing, for the Priests by the Kings consent still had their*

^c *Histor. Petro-*
burg. Anno 1127.
ap. Spelm. T. 2.
p. 36.
^r *Concil. Later.*
Can. 21. An. 1215.

Wives, as formerly. *Auricular Confession* to a Priest was never imposed as necessary until the *Lateran Council* ^r:

It being little above fifty years before, that we are informed by the famous Master of the *Sentences*, and by *Gratian* your great compiler of the Decrees, that it was in our choice whether we would confess to God only, or to the Priest also

also^u; and *T. Aquinas* confesseth this was the Opinion then^s.

Transubstantiation (the discriminating Doctrin of your present Church) was not held by the Fathers, as your own Doctors acknowledge^y and one of the Infallible Heads of your Church affirms, *That the Elements cease not to be of the substance and nature of Bread and Wine^z*. The Schoolmen confess *Transubstantiation* is not Ancient^a: And two of the most famous of them plainly deny it^b. The *Administring* the Sacrament in *One kind*, is no older than the Council of *Constance* (as was noted before)^c; the practice of the whole Church and of *Rome* it self being otherwise till then^d: Finally, many things were never decreed and im-

^u Peter Lomb.
l. 4. sentent. dist. 77.
Gracian. de Pœnit.
dist. 1. c. 89. circ.
An. 1150.

^x Tho. Aqu. in
4. Sent. dist. 17.

^y Gregor. de
Valent. de Transub.
lib. 2. cap. 7.

Cardin. Cusan.
Exercit. l. 6.

^z Gelasius Pap.
de duabus Naturis
contra Eutych.

^a Ap. Suarez.
Tom. 1. in Euch.
disp. 7.

^b Scorus in 4.
Sent. cap. II. qu. 3.
Durand. in 4. Sent.
dist. 10. qu. 1. n. 13.

^c An. 1415.

^d T. Aquin. in
Johan. 6.

Alphonf. à Castro
adv. hæres. lib. 6.

posed

posed as necessary to be believed till the late Council of *Trent* ; such as the equalling *Apocryphal* books and Traditions to the undoubted Canon of Scripture *Justification* by the merit of Good works, &c. Which Council of *Trent* was never fully owned by the Catho-

a Bochell. de
Decr. licet. Gallic.
l. 5. tit. 20.

licks of *France* : Nor was it ever received as a lawful Council by this *English* Nation.

It would be too tedious to run over all the rest of those Points wherein the *Roman* differs from the *English* Church, or else it might be shewed, that the *Appeals* to *Rome*, and the *Pope's Universal* claim, *Veneration* of *Reliques*, *Invocation* of the *Blessed Virgin*, *Pilgrimages*, &c. were wholly unknown to the three first *Centuries*, as the ingenuous *Romanists* will confess, and our Writers have largely proved. by all which it appears, that the *Old Religion* of *Rome* for the first three hundred years, had no formal *Invocation* of *Saints* nor *Angels*; no *Purgatory*, nor *Prayers* to be delivered thence; no *Images*, no *Transubstantiation*, no *half Communion*, no *Jubilees*, no *Indulgences*,

no

no constrained *Cælibate*, no Prayers in an *unknown Tongue*, no customary *Auricular Confession*, no *Apocrypha* in her Canon of Scripture, nor the rest: Now if you strip your Church of these Doctrines, she retains scarce any thing, but the Protestant Articles of the Church of England; But if you take Rome with these Additions, her Religion is not so Old by far as the Religion of this Church. Perhaps it will be pretended, *Though these Decrees were made in later Ages, yet the Determinations were made by vertue of Apostolical Traditions preserved in the Roman Church from the very beginning*; and upon this pretence your late Writers of Controversie have generally laid aside all Arguments from Scripture and Ancient Fathers, and resolve all into *Oral Tradition* and the *Infallibility* of the Roman Church. But what is this but to confess, that the *Scriptures*, the *Ancient Fathers*, and all *written Records* (which are impartial witnesses) do make against them? only these *unknown Traditions*, which are only in their own keeping (and may be of their own devising) these, they say, bear witness for them, which is to make them-

themselves Judges in their own Cause; and may justly occasion your enquiry, whether the *former Popes* knew of these Traditions or no? if not, how then came the *later Popes* to the knowledge of them? If they knew of them of *old*, why did they let them sleep so long, and suffer the Church to err for so many years for want of them? Did they discharge their *Universal Headship* well in this Concealment? But in very truth it is evident, the *first Popes* knew of no such Traditions, and the *later Popes* have invented them to support their new designs; which appears by the *Ancient Popes* declaring directly contrary to these pretended *Apostolical Traditions*, of which take a few Examples. Pope *Gaius* writes, *That the Righteousness of the Saints avails nothing*

^f Gail *Epist.*
Decret. ad Felicem,
ap. Binium. T. 1.
p. 173.

^g *Gelas. de du-*
abus Nat. contr.
Eutych.

^h *Grego. Mag.*
Epist. ad Maurir,
lib. 2. Ep. 62.

to our Pardon or Justifi-
cation ^f. Pope *Gelasius*
denies *Transubstantiati-*
on, as was noted just
now ^g. The famous
Gregory the Great saith,
He himself was the Em-
perors Servant, and owed
him obedience ^h; and de-
clares

clares, That God had given the Emperor power over Priests as well as others i. The same Pope disowns the Title of Universal Bishop, as unfit for him or any other *. He also determines, That it is lawful for such of the Clergy as cannot contain, to marry 1: And he allows

i Idem ad Theod. lib. 2. Ep. 65.

* Idem ad Eulog. lib. 7. Epist. 30.

1 Respons. ad Interrog. secundam Aug. Cantuariens.

m Ad Seren. lib. 7. Epist. 109.

Images for History and Memory only m. A later than he also in the Canon Law Decrees, that in such Diocess where there be people of divers Languages, The Bishop shall provide fit men to celebrate Divine offices, and minister the Sacraments of the Church according to the diversity of Rites and variety of their Languages: Decretal. Greg. l. 1. Tit. 31. cap. 14. The aforesaid Pope Gregory the First affirms, that the Book of Maccabees is not

Canonical n. And as well the Ordinary Gloss, as the Old Editions of

n Greg. Mag. Expos. Job l. 19. c. 17.

the Bibles which were allowed by the Roman Bishops, and used in that Church before the Council of Trent, do all distinguish between the Canonical Books, and

and those which the Protestant Church now call *Apocrypha* ⁿ. Yet the contrary

▪ *Gloss. Ordin.*
An. 1200. in *Præ-*
fat. de libris Canon,
& non Canon.

Biblia Complu-
tens. in Præf. à
Card Ximenio ap-
prob. à Leone X.
An. 1502.

Biblia Vulg. edit.
Basil. cum Gloss.
Ord. An. 1506.

Biblia S. Pagnini
& Birkmanni, &
Varabli per Rob.
Stephan, A. 1541.

to all these hath been afterwards decreed upon pretence of being *Apostolical Traditions*:

By which account you may see (if your *Prejudices* hinder not)

that the present *Roman Church* (as it differs from the *Church of England*) retains neither

the *Old Religion* of the *Scriptures*, nor that of the *Primitive Church* in general, nay, nor that

of the *Ancient Church of Rome*; for they have omitted some Points, added others, and altered so many, that though *Rome* keep the *Old Name*, it doth not keep the *Old Faith*. We may now seek *Rome* in the midst of *Rome* (as *Juvencus Vitalis* said): Nor can it be denied (saith another) but the *Roman Church* is not a little

different from its ancient beauty and splendor ^o.

• *Cassander de*
Officio boni Viri.

There is not the Faith,
the

the Manners, nor the Worship of the *Primitive Roman Church*; and therefore according to *S. Ambrose*, *They that have not Peter's Faith cannot succeed to Peter's Inheritance* ^p; and as *S. Hierome* observes, *They are not the Sons of the Saints who possess their places, but they which follow their Works*: And, *That only* (saith *Lactantius*) *is the Catholic Church which retains the true worship of God* ^q. You might have seen and heard in *Rome of Old*, a Bishop without a *Triple Crown* or the Title of *Universal*, Churches without *Images*, Priests under no Vows of *Single life*, *Litanies* without any names of *Saints* or *Ora pro nobis*, the Mass celebrated in a *known Tongue*, Bibles calling divers books *Apocrypha*, which are now reckoned *Canonical Scripture*; People not enslaved by *Auricular Confession*, not debarred of the *Cup*, not frightened with *Purgatory*, nor impoverished with purchasing *Prayers* and *Indulgences* to save them from thence, &c.

^p Ambros. de
Pœnitent. lib. 1.
cap. 6.

^q Lactant. In-
stit. lib. 4. cap:
ult.

To conclude therefore, Why may you
not

not justly desert them, who have in so many things departed from the *Old Religion*, taught by Christ and his Apostles, believed by the Ancient Fathers, and received by the first and best Bishops of that same Church? If you desire to be really of the *Old Religion*, nay, if you would hold the Faith of the Primitive *Roman Church*, you may come much nearer to it, by embracing the Religion of your own Country, than by retaining the Opinions of the *Modern Church of Rome*, which are most of them meer *Innovations*: And though you have revered them while you supposed them *Ancient* and *Apostolical*, yet we hope you will now renounce them when they are evidently discovered to be *Gibeonites* disguised on purpose to deceive, and (notwithstanding their *mouldy* pretences, as if they had come *from far*, and were descended from *Ancient Times*) their true Original is much later and nearer to this present Age.

And now, Secondly, it will be easie to determine, That as the *Roman* is not the *Old Religion*, so neither ought the Professors of it to appropriate to themselves the

the Name of *Catholick*. For whether we take it in the Primary and Grammatical sense for [*Universal*,] or in its common acceptation for [*True Believers*,] The *Romanist* hath no peculiar Right to this Venerable Title: First, because their *Faith* in those Points wherein it differs from the Church of *England* is not *Universal*; for the Christians holding the *Faith* of *Rome*, are not above a fourth part of those that believe in Christ. Which account we thus make out. First *Bellonius* (a *Romanist*, and one whose book was Licensed at *Antwerp*) asserts "that the Rites of the *Greek Church* "spread wider than those of the *La-* "tine"; and the judicious

Mr. *Breerwood* proves, the *Greeks* do far exceed^r. The worthy Sir *Edwin Sands* affirms that

^r *Bellonii obser.*
lib. 1. cap. 35.

^r *Enquiries,*
chap. 18. pag. 139.

"the *Greek Church* in number exceeds
"any other—and the *Protestants* in
"number and circuit of Territory are
"very near equal to the *Papal part* *.

To which may be added all those *Christians* in *Asia* and *Africa*,

* *Europæ Speculum (mibi) pag.*
268, 269.

which

which are neither of the *Roman* nor of the *Greek Church*, and which are reckoned up in the afore said *M^r. Breerwood*,

*** Enquiries,*
chap. 19, 20, 21,
22, 23, 24. & 25.
from pag. 139. to
pag. 183.

*** making up a Number*
as great as any of the
former : So that reckon-
ing the *Greek Church*
for one part, The *Pro-*
testants for another part

and those *Asian* and *African Christians*
for another Part, and then the *Roma-*
nists are but only one fourth part of
such as believe in *Christ* ; And it is very
odd to say, that the fourth part is the
whole : And surely (*my Friends*) you
cannot seriously think the *Roman Church*
to be the *Universal* (or *Catholick*) *Church*
in this sense, when you remember that
the *Pope's Authority* is not acknowledged
by the *Generality* of those *Christians* li-
ving in *England*, *Scotland*, and *Ireland*,
with the *Plantations* thereunto belong-
ing ; nor by those of *Denmark* and *Swe-*
den, nor by those of *Transylvania*, *Wala-*
chia and *Moldavia*, nor by the large
Church of *Russia*, nor by the populous
States and *Provinces* of the *Dutch*, with
their many *Plantations* abroad ; nor by

at least five parts of six of the vast Country of Upper Germany, nor by two parts of three of the *Switzers*, nor by those of *Geneva* and *Piedmont*, nor by very many in *France*, *Hungary*, *Poland*, &c. How many Millions of *Christians* are there in the *Eastern World* who have no dependence on the *Roman Church*? The *Christians* of the *Greek Church* (properly so called) under the three Patriarchs of *Constantinople*, *Alexandria* and *Antioch*, those of *Armenia* (who are professed Enemies of *Rome*, and yearly Excommunicate the *Pope*,) The *Georgian Christians*, with many other lesser Names in *Asia*, the *Abassine Christians* in *Africa*; all these are not of the Communion of the *Roman Church*, and therefore, how can that *Church* pretend to the Title of *Universal*, or *Catholick* in this sense? But secondly, if you say you are *Catholicks*, that is, *true Believers* in all Points; I desire you to consider, that none say so but your Selves, and 'tis suspicious *their Witness is not true*, who bear witness to themselves, *S. John v. 31*. And where so many Articles of *Faith* are New, it is probable some are False; since the *Oldest* things in Religion are the truest
and

and the best: So that upon the whole Enquiry, the *Church of England* may more justly claim the Title of *Catholick*, because the *Principles* thereof are few and clearly deduced from *Scripture*, believed in the *Primitive Church*, and universally received by all sorts of *Christians*, who differ in some *Ceremonies*; but for the *Points*, which *this Church* accounts necessary to Salvation, the whole *Christian World* generally agrees in them. And since the *Religion* of the *Church of England* is the most *Ancient* and most *Universal*, you will be more truly of the *Old Religion*, and more properly styled *Catholicks* by embracing the *Faith* professed in your own Country, and disowning those who damn all *Christians* but them of their own Party, although it be Evident there are in the World, *Christians* far more in number than they, and among those many equal in *Learning* and superiour in *Piety* to the best of the *Roman Church*, who for all this are reprobated and sentenced to *Eternal Flames* by their uncharitable *Anathema's*.

SECTION II.

Whether the said Opinions were not introduced for evil Ends?

ALthough all this be matter of *Fact*, and acknowledged by your own Writers, yet I must expect, the venerable Esteem you have so long had for the *Roman Church*, will make you slow to believe this deserved Charge of *Innovation*; and perhaps you will wonder how so pure, so Celebrated, and so Orthodox a Church, as *Rome Primitive* was, should vary so much from her *first faith*: yet since the *Change* is so Evident, and so well attested, I hope at least your Curiosity will tempt you to Enquire: First, For what ends she should bring in these New Doctrines. Secondly, By what means they became so generally believed. Thirdly, Of what nature the things themselves are. Fourthly, Whether there be Authority sufficient in the *Roman Church* to Impose them on the whole Christian World. Fifthly, Whether the Catholicks of Eng-

C

land

land ought to be swayed by that Authority to embrace them : And if in examining these Particulars any thing shall be spoken which sounds harshly to your ears, (accustomed to hear nothing but *Encomiums* of Rome) I shall desire you to consider, that Truth is seldom grateful to Offenders ; and I must say with one of the Writers of the Popes Lives, *We relate these things because they were done, and if the Popes would not have base or evil things reported of them, they must do no such things, or if they do them, not fancy they can be so concealed, as that they shall not be known nor related to Posterity :* Papyrius Masson. de Vit. Pont. For my own part, I profess, I take no delight in Accusations ; nor shall I say any thing out of malice to that Church, but out of pity to the Souls of those who without reason dote upon it : First therefore if you enquire, *What ends the Roman Church could have to bring in these New Doctrines ?* I Reply, The first decay of that Church began in her Manners. For after there were Christian Magistrates (saith St. Hierome) the Church became fuller of Riches and emptier of Ver-
tue

tue *. And for the Roman Bishops, they began very early to affect a Dominion beyond the bounds of Priesthood, as Socrates notes †; which made S. Basil say thirteen hundred years ago, *I hate the Pride of that Church* *, and caused a Heathen Historian of that Age to say, *The Roman Bishops were richly clad, carried in Litters, and profuse in their feastings* †; But the faults of that Age were small in respect of After-times, for as their wealth and power increased, their manners grew still worse and worse, as we find by the complaints of Salvain and many others, till at length about the year 900, your own Baronius saith, *The face of the Roman Church was become most filthy, when lewd and potent Curtezans swayed all there: At whose pleasure Sees were changed, Bishops placed, and which is horrid to Pious ears, their Paramors were thrust into S. Peter's Chair, false Popes which only serve to fill up so great a space of Time in the Catalogue of Roman*

* Hieronym. Vita Malach.
† Socrat. hist. lib. 7. c. 11.

* Bfil. Epist. 10:
‡ Baronius Tom. 4. An. 327. §. 32:
‡ Ammian. Marcellin. hist. lib. 27.

Bishops * And a Writer who lived in those Times tells us,

* Baron. *Annal.*
Tom. 10. An. 912.
6. 8.

† Gerbert. *E-*
pist. 40. ad Ste-
phanum Rom. Eccl.
Diacon.

* Sabellicus, *En-*
nead. 9. l. 2.

*The World was amazed at the Manners of the Romans †. It is strange (saith another Historian) how far in that Age they were degenerated from the Piety of the Old Popes *. This Age (as*

Another speaks) was especially unhappy in this, that for about an hundred and fifty years, there were fifty Popes wholly fallen from the Vertue of their Predecessors, being disorderly and Apostatical rather than A-

* Genebard.
Chronolog. lib. 4.
10. Secul. init.

*postolical *. And if our brevity would permit it, we could shew out of Platina, Onuphrius, and*

*Others of your own Writers, that there was no Reformation in all the Ages, while these New Doctrines were in coyn- ing: Now it is the Great Philosopher's observation, That Wickedness is destructive of good Principles *. So*

* Aristot. *E-*
thic. lib. 6.

that it is no wonder, if in such Decays of Piety, and such a flood of Iniquity, the Roman Church

Church did bring in many *New Articles* suitable to her Manners; and I think when *Pride, Luxury* and *Covetousness* possess the Chair, we can hardly expect any other Laws, but such as shall gratifie these affections: And the *Practices* as well as the *Decrees of Rome*, for divers of the later *Centuries* have so apparently tended this way, that it hath been taken notice of by all those of her own Communion, whose affection hath not robb'd them of their discerning Powers; yea, even in *Catholick Countries* it hath abated much of the Reverence formerly paid to that *See*, by reason the designs thereof are so apparently *secular*, tending not to the Salvation of Souls, but the support of their own Grandeur: Which makes me admire our *English Romanists* should hug their Chains, and adore those who abuse their well-meaning Devotion with *Articles of Faith* serving rather to carry on the Designs of the Imposers, than the Salvation of their over-credulous Believers. Methinks an easie apprehension might discover, that the *Roman Guides* govern you by Principles that have more of *Machiavel* in them, than of *Conscience*

or *Gospel-simplicity*, and a little consideration will inform you, that those things which they teach you to call *Religion*, are Arts to enslave and impoverish you, and Engines to advance themselves to the highest pitch of honour and abundance. St. Bernard (though a great friend to the *Roman Church*) saw this, when he said, *At Rome all regard is given to Honour, but to Holiness none at all* *.

of particular mens evil management (from which no Society is free) it were more excusable, but there are Doctrines added to the *Old Catholick Faith* (even most of the *Tenets* wherein they differ from the *Church of England*) which are plain Artifices to increase the *Power and Wealth* of Rome. Doctrines for which they dispute with us upon *Demetrius's* Principle, *because thereby they have their gain*; *Act. xix: 25*. And many think the Guides of your Church contend for some of these Principles, not because they believe them, but because it is their Interest the people should be perswaded of them; which makes them secretly laugh at their credulity who will be imposed

* Bernard. de
Confid. l. 4. c. 2.

posed on by them, as that great Cardinal did, when he gave the people (who flock'd about him) his *Benediction* in these words, *Qui vult decipi decipiatur* : And it is a vile suspicion of this which we may gather from that observation of *Hospinian*, That in Italy the name [Christian] is used for an Ideot or Fool *. But to be more particular, let us look over some instances of such New Doctrines as are taught in the Roman Church for Secular ends.

* Hosp. de orig. Monach. l. 6. c. 66.

We begin with the Doctrine of *Implicit Faith*, or believing as the Church believes, a Doctrine unknown in S. Cyril's time, who speaking to his young Christians, bids them not meerly believe the things he spoke because he affirmed them, unless he did demonstrate them to be so out of the Divine Scripture *.

And truly this Novel Doctrine may agree with

* Cyril. Cateches.

Pythagoras's *Ipse dixit*,

4. p. 84.

and is a good shelter for Paganism, the best Argument for which, *Balbus* saith, is this, That he had received it from his forefathers *. The Jewish

* Cicero de Natur. Deorum, l. 3.

Rabbins told their Disci-

C. 4.

ples,

ples, *They must believe whatever they taught them, though they should say that their right hand was their left*: and it was becoming enough in *Apelles* the Heretick to charge his seduced Scholars, *not to ex-*

**Euseb. hist. lib. 5. c. 13.* *amine his Principles by Reason* *: But it is be-

low the Honour of true Religion to desire to be taken upon trust; so that this Doctrine is a policy of your Priests to secure their evil Principles from being enquired into, and a device to make you depend on them as *Infallible Oracles*, who can by this means lead you blind-fold whither they will, and impose any thing on you which serves their Interest, under the pretence of *true Religion*.

2. *Auricular Confession* to a Priest was *voluntary* of old, and only used in case of a *troubled Conscience*, or a *strong Temptation*: But it is now made necessary at stated times, in all probability to make the Priest master of every mans *Secrets*, to discover the least inclination of their *Profelites* to leave them, to keep the *Laity* in awe, and make them venerate and depend upon their *Spiritual Guide*, who hereby hath them at his mercy: And their

their *Doctors* do affirm, that in some cases it is lawful to discover what is revealed to them in confession, especially if it concern the Roman Church*. And

thus they have an *Intel-*
ligencer in the breast of
every great man of
their Communion. The
Exempting the Regular
Clergy from their Law-

* Al. Hal. Par. 4.
g. 28. mem. 2. art. 2.
Panorm. c. Omnis,
de pæn. & rem. n.
24. D. Soto de. rat.
deteg. Secr. mem. 3.
9. 4.

ful *Bishops Jurisdiction*, which *S. Bernard*
complains of as an un-

just thing*: And the
freeing *Ecclesiasticks* from

* Barnard. de
Consid. lib. 3: c. 4.

their *Natural Princes Authority* is, that
the Pope may have Subjects numerous
and potent to give *Intelligence* and abet
his *Interest* in the bowels of all King-
doms. The *Popes Supremacy*, *Appeals* to
Rome, the *Collation of Benifices* and other
Preferments, the *Creating* their *Maker* in
the *Mafs*, with many others, do all aim
at the Honour of the Church of *Rome*, and
the making its most *inferior Priests* re-
vered. But because the Honour of the
Church of *Rome* cannot be maintained
without vast riches, it is obvious to all,
that many of their *New Doctrines* and

Practices have been introduced with design to fill the Churches *Treasuries*: or if *Ignorance* and *Superstition* were the Mother of these *gainful Devices*, it is certain *Covetousness* hath been an officious Nurse unto them. As in the case of *Purgatory*, and *Prayers to deliver Souls from thence*, a *Novel fancy*, feared and suspected at first by some, but countenanced and Decreed by that Church, thereby to oblige the people to give liberally for *themselves* or their *deceased Friends*, to those who sell their *Prayers* so commonly that they occasioned that Proverb, *No Penny, no Pater Noster*. It is impossible to reckon the vast sums that this *Opinion* brings in, for so many *Masses*, *Dirige's*, *Requiems*, for those *Trentals*, *Obits*, and *Anniversaries*, which the deluded *Romanists* purchase, with *Oblations of Houses and Lands*, *Plate*, *Vestments*, *Jewels*, *Images* and *Ready money*. And it is very remarkable, that the fear of losing this *Income* was one main *Impediment* to restrain the *Pope* from yeilding to a *Reformation*. To these may be added the *Doctrines of Images* and *Invocation of Saints*, with the reports of *Miracles* done at certain places, and the

the Device of *Canonization* by the Pope, (an Honour that none of the *Saints* for the first five or six *Centuries* ever had) but certain it is, that people being perswaded of *Miracles* wrought on Earth, and *Intercession* made in Heaven, by these *Saints*, do undertake *Pilgrimages* to these places, and make *Oblations* there; or else send their Offerings, if they cannot go: And this in so excessive degrees, that there have been, and are some *Shrines*, which outvy the *Treasuries* of the greatest Princes of *Europe*; we may instance in *Tho. Becket's* at *Canterbury* *, and the still famous *Lady of Loretto* †. The *Reliques* also of all other *Saints*, yea, such as are said to belong to *Jesus* himself, have been formerly carried about to collect Money, yea, sold for great sums, and are accounted *marketable ware*, and very gainful *Commodities* in the *Roman Church*. The *Year of Jubilee* and *distribution of Indulgences* are used as devices to get money, as your own Writers complain *: The Pope's pre-

* *Antiq: Cant.*
terb. fol. 247.

† *Lassell's Voy.*
age to Italy.

* *Polydor. Virg.*
gl. de Invent. l. 8.
c. 1.

rence

tences to a power of Dispensing with Vows, and Oaths, Leagues and Contracts, Marriages in prohibited degrees, &c. fill his Coffers with Silver, and his Court with Suitors. The taking money for Penances, and granting Absolution upon it for notorious sins, is so known an Infamy, that we have the very book in our hands, copied out of the Original in the Apostolick Chamber, setting down the rates and sums to be paid for Absolution from the most horrid wickednesses: And to convince us that Money is the only thing bought by the Church in these Absolutions, the said book tells us, that These acts of Grace cannot be granted to the Poor, who have nothing, and therefore cannot be comforted*. And though

*Vide Taxam
Camera Apostol. Im.
press. Parisius.

the Priests and Fryars have these and many more ways to draw money from the people, yet the Pope uses them but as Sponges, to suck in wealth from others, that he may squeez it into his own Coffers afterwards: For it is scarce within the reach of Arithmetick what sums the Roman Church receives from the Inferiour Clergy and Bishops for

Indult.

Institutions, Confirmations, Investitures, Palls, First-fruits, Tenths, &c. The very *Tenths* and *First-fruits* formerly enjoyed by the *Pope*, amounting in this Nation, as we now compute them, to above 20000 *l. per Ann.* And in the time of the *Roman Jurisdiction* here, the *Clergy* paid him a *fifth part* of their *Livings*, sometimes for two or three years beside: and for the *English Bishops*, their subjection to *Rome* cost them dear, *Walter le Grey* Archbishop of *York* paying Ten thousand pound *sterling* for his

Pall *. And it was complained in the 23^d

* *Matth. Paris.*
pag. 274.

of *Henry 8th* that the *Papacy* had receiv'd out of *England* in about forty years past, for *Investitures of Bishops* only, *threescore thousand pounds* *. And

the *Doctrine* of forcing all *Priests* to renounce

* *L Herbert. hist.*
Hen 8th. p. 230.

Marriage, is maintained by the *Policy* of the *Roman Court*, that they may not only profit by them living, but be their *Heirs* when they die, there being no other good reason to be given for this rigid *Imposition*; for sure they will not say it is simply unlawful for *Priests* to marry, since

since Pius the Second affirmed, *They may be allowed to marry**;

* Pius 2. in Gestis
Concil. Basil. vide
item Platin. in ejus
vita, p. 329.

† Panormitan. de
Clericis conjug. Can.
Cum olim.

and their great Canonist
saith, *There is as great
reason to allow Priests
marriage now, as ever
there was to restrain it †.*

What then! do they
forbid it that Priests may be more pure?
that cannot be the reason, because St.
Paul saith, *Marriage defiles not*, Heb. xiii.

4. And Fornication, which certainly doth
defile, is tolerated, if
not allowed*, and cal-

* Decret. P. Alex.
l. 3. tit. 2. c. 3:

† Gloss. ad Gra-
tian. dist. 82: c. 5.

* Ibid. dist. 34:
Can. 7. Coesterus en-
chirid: de Calibat.
cap. 17:

led a *venial sin †*: how-
ever reputed by their
Casuits a lesser sin in the
Priest, than *Marriage* *.

And how pure this
Doctrine makes your

Clergy, let Experience and your own
Writers teach you. *There are many* (saith
S. Bernard) *who cannot be hid for their
Multitude, nor do they seek to be concealed
through their Impudence, who being kept from
Nuptial Remedies, run into all filthiness* *.

* Bern. de Convers. There are few free (saith
ad Cleric. cap. 29, another) in these days
from

from the crime of Fornication *. The Pope thinking it almost a Miracle some Ages since to hear a Candidate for a Bishoprick attested to be a pure Virgin † The

* Gloss. ad Gratian. dist. 82. c. 5.
‡ Matth. Paris. hist. An. 1234.

true Reason therefore of this Doctrine, which occasion so much wickedness, we may learn from the Canon Law: which allows not Regular Bishops to dispose of their Estates by Will, nor others of the Clergy to be too free of their Alms in

their sickness *, (how earnestly soever they exhort the Laity thereunto:) And thus the

* Decretal. Gregor. lib. 3. de Testam. tit. 26. cap. 7. 9.

Church becomes their Heir: And these Spoils of the Clergy (as they very significantly term them) which fall to the Church at their deaths amount to a good round sum,

as a judicious Author observes *. I cannot express one half of those Arts

* Europ. Specul. pag. 197.

which the Roman Church hath to drein both Clergy and Laity: But certain it is, they do draw a Mass of Treasure Annually from the Countries under their yoke, insomuch that it was complained of to the

the Council of Spain, that Pope Pius 5th had got fourteen Millions out of that Kingdom in a short space *

* *Europ. Specul.* And in the time of
pag. 198. Henry 3^d of England

was computed, that the Popes Revenue out of this Nation exceeded the Kings *. And

* *Antiquitat.* another time complaint
Britain. p. 178. was made by the Eng-
† *Matth. Paris.* lish, that there were
pag. 667. & *Epist.* threescore thousand Marks
Anglor. ad Inno- yearly cut of his Land to
cent. Rome † I shall not

mention the Frauds and Cruelties used in Collecting this Money, only nothing that *Johan. Sarisburiensis*, a great Bigot of the Popes (and a hot stickler in *Becket's Cause*) assures us, That the Legates of the Apostolical Seat, did Tyrannize over the Provinces, as if the Devil (saith he) were gone out from the presence

* *Sarisb. Polycraticon, lib, 3. c. 16.* of the Lord to scourge the Church *; yet to oppose

these Officers of the Pope, is reckoned at Roome the most mortal sin: No wonder then can it be, that Pope Sixtus 5th, in five years time got together Five Millions of Crowns (as *Ciracella* informs

us)

us) *Four Millions of which his Successor Gregory 14th wasted in Pomp and Riot in less than ten months time: Europ. Spec. p. 263.* And indeed they spend these *Sacred Treasures* as badly as they get them; the very *Popes* themselves of late designing only to swallow all the little neighbouring *Principalities*, and to make themselves *Temporal Princes*, to raise their *Nephews* and *Nieces* (if not *Sons* and *Daughters*) and advance their *Families* to the highest *Dignities* and *Fortunes*. So that there is little of *Holiness* left in them but in an empty Title, it being a little above a hundred years since one said, *No man at this day looks for Holiness in the Popes, they are accounted excellent, if they be tolerably good, or less wicked than other men are: Papyr. Masson. in Vit. Julii 31: an. 1550.* And the rest of his *Clergy* and *People* are suitable; for, *It cannot be dissembled (saith a late exact Observer) that the whole Country is strangely overflow'd with wickedness, with filthiness of speech, with beastliness of actions; both Governors and Subjects, both Priests and Fryers, each striving as it were with other in an Impudency therein: Europ. Spec. p. 27.* But I will

will not pursue this most ungrateful Subject, which I profess I do not relate out of any envy, or delight in telling such sad stories; but I am forced to say these unpleasant Truths to rescue your Souls from those who serve the ends of their *Ambition* and *Covetousness* out of your Devotion; from those who perswade you to call that *Religion* which maintains them in the *highest Plenty* and *Luxury*; from those who decree, *That Good works merit Salvation*, not because they believe this Doctrine, (for if they did, they would do more *good works* themselves) but because this Perswasion among the People fills the *Churches Treasures*, and hath made the *Old Pious* and *poor Priests* and *Deacons* of *Rome*, *Illustrious Cardinals*, who in *Magnificence* and *Pomp* dare vye with the greatest Estates of *Christendom*; and their Great Master scorns to have *Kings* and *Emperours* thought his Equals: Wherefore, when you have duly weighed all this, and considered the *Pride* and *insatiable Avarice* of the *Roman Church*, and withal observed, how all the Doctrines in which they differ from us, tend meerly to advance these ends, you cannot think it unlikely,

likely, that *such men with such designs* should alter and add to their *Old Faith*, especially when you hear St. Paul say, *The love of money is the root of all evil, which while some coveted after, they have erred from the Faith*, 1 Tim. vi. 10. It is nothing that is truly Ancient or really good, that we perswade you to renounce; but *Novel Policies and Devices* which minister to *secular designs*, and you ought to account him your Friend who would rescue you from this *abuse*, and perswade you into that Church, whose *Principles* are Primitive, plain and honest, whose *Clergy* are content with the *Revenues* which the *Laws of the Land* allow them, having none of these *Unchristian Artifices* of extraordinary gains, nor no design to teach you any *Doctrines*, but such as will make you good, and direct you in the way to Heaven.

SECTION III.

*Whether the said Opinions were
established by evil means?*

THE next Enquiry is, *By what means* these New Doctrines became so generally believed? And here first we may note, your Church hath good reason to use this Proverb, *Ignorance is the Mother of Devotion*; because the wretched blindness of those Ages wherein these Opinions were propagated, did hugely contribute to their reception: for it is not to be denied, that from the time of the decay of the *Western Empire*, and the Irruptions of the *Goths* and *Vandals* into *Europe*, there began to be a great decay of Learning, and *Barbarism* crept in by degrees which is evident by the different style and way of writing which the later Fathers use, in comparison of those who liv'd in the first four or five Centuries, and at length this Ignorance became so universal, That the study of the liberal Arts was generally laid aside, as an old Histo-

rian

rian complains * : yea such gross folly
 then posselt the world * *Sabellic: Enne.*
 (as one of that time con- 9. lib. 1.
 fesses) *that Christians believed more absurd*
things, than ever Pagans * *Agobardus lib.*
gave credit to *. And *de grandine, &c.*
 that Age which bred *vers. sin:*
 many of these Errors is commonly by
 your own Writers called, *The Obscure*
Age *, being wholly
 without any persons emi- * *Baron. Annal.*
 nent for Wit or Learn- *Tom. x. An. 900. §. 1*
 ing, the very inferior † *Genebrard.*
 sorts being not able to *Chron. lib. 4:*
 translate an Epistle into * *Prefatio R.*
 Latin *, which *Aluredi ad Pasto-*
Egypti- *ral Gregorii.*
darkness continued in all the western
world till a few years before the Reformation,
 your own *Espencaus*
 confelleth *. Now this * *Claud. Espen.*
 of stupidity must needs *Com. ad 2 Tim. 3.*
 make the world apt and easie to be abused
 with the most absurd and monstrous
 doctrines; for *Ignorance is the Mother of*
Errors, as an old Coun- * *Concil. Tole-*
 tans affirms *, and not of *tan. 4. c. 24. A. 633.*
 the *Devotion* (as you
 now pretend.) This made way for the
 Politick

Politick Guides of Rome to impose such Opinions on the Church as might best serve their own ends ; *These Tares were sowed while men slept*, Matth. xiii. 25. and there were many Circumstances concurring in those unlucky Ages which contributed to the furthering the *Roman design* the withdrawing of the *Emperors* from the *East*, and first the *Decay* of the *Western Empire* ; then the *destruction* of the *Eastern*, and the *désolation* of all the famous *Oriental Churches* by the spreading Inundation of *Turks* and *Saracens* ; that the *Pope* had neither *Emperor* nor *Patriarch* (for a long time) that could oppose him, the *Miseries* of all *Christianity* giving him opportunity to make himself the *sole Governor* of these Parts of the *World*, and none were able to contend with him, though many complained of his *Usurpation* ; *Johan. Sarisburien* telling *Adrian 4th* (who asked him what men thought of the *Roman Church*) that they esteemed it a *Stepmother*, not a Mother —, and the *Pope of Rome himself*

* *Sarisbur. Polycraticon*, lib: 6: cap. 24. grievous to all, and intolerable *. I shall now be so tedious

you as to relate, how this Church by force, and by taking all advantages did attempt to suppress all that did oppose her *Impositions* and *Grandeur*; what wars the Popes raised against the *German Emperors*, what occasions they took to enslave the *Greek Church*, when they petitioned for relief against the conquering, and cruel *Turks*; what *Persecutions* they raised against the *Albigenses*, *Bohemians* and *Wicklervists*, and how they destroyed all that resisted their *Innovations* with fire and Sword; only desiring you to remark, that the *Roman Church* was the first Author of putting men to death for that which they call *Heresy*: A practice wholly differing from the *Rules of Christianity* *, from the *Opinion* and *Practice of the Ancient Church* †: It being a New and unheard of way of Preaching (saith your S. Gregory) to force men by stripes to believe *, yet by Fire and Fagot the modern Church of Rome affrights the World into the embracing these Articles, or by *Inquisitions* and *Racks*, awes it

* 2 Tim. ii. 24.

25.

‡ Tertul. ad Scap. c. 2.

Concil. Toletan: 4. cap. 56.

* Gregorius M. Epist. ad Episc. Constantinop.

it into *silence*. Her *Greatness & Riches*, her *Interest* and *Severity* to Opposers, have been one sort of means to obtrude the *belief* of her gainful Articles upon men; and her *Policies* and *Frauds* have been another, for you cannot think it unlikely that they (who have so little *Piety* as to turn Religion into *Policy*) should have so little honesty as to equivocate for the defence of their Politick Religion; and verily, the *Ignorance* and *Credulity* of those blind Ages were such, that your Church never sought for solid Arguments to confirm their *New Decrees*, but built them usually upon *Fictions*, and proved them by notorious *Forgeries*, and accounted this way of proceeding not only *lawful*, but *pious*, so that whosoever reads those Discourses of your *Jesuits* in defence of these Deceits, called by them *Piæ fraudes*, will conclude the High-Priests of *Rome-Christian* as well as *Rome-Heathen* to have been of opinion, that it was expedient the people should be deceived in their Religion, as *Scevola* the Pagan Pontifex M. in *St. Augustine* saith *; and no doubt your Church agrees with the Heathen *Varro* in the same

* *August. de Civit. Dei*, l. 4. c. 27.

same Author *, where he saith, *There are many Truths in Religion which it is not expedient for the people to know, and though divers things therein be false, yet the people ought to think them true.*

* Idem, ibid.

c. 31.

The instances of some particulars will make this more evident; 1. *Miracles* were the foundation, and most authentick proofs for *Invocation of Saints, Veneration of Images and Relicks, Pilgrimages, Purgatory, Monastical Vows*, and most of the gainfull *Articles of the Roman Church*; and yet S. Chrysostome saith, that *there were no footsteps of the power of Miracles left in the Church in his time* x.

And your St. Gregory thinks them unnecessary among Believers y, and so do many others z: Yet in the dark Ages nothing was more frequently pretended

x Chrysost. de Sacerdotio. l. 4.

y Gregor. Mag. hom. 4.

z Augustin. de ver. Relig. c. 24. Ferus Commentar. in lib. Judic.

than *Miracles* wrought by *Saints* living and dead, as appears by the stories of their *Lives*, and the *Legends* of your Church, which Relations are so senseless and so ridiculous, so impossible and unlikely,

D

likely, so little agreeing with *Chronology*, *History*, or *Geography*, that the Modern Writers of the *Roman* Party are ashamed of them. Hence your own *Canus* complains, that these Authors of *Saints Lives* with false and counterfeited Fables have blemi-

^a Canus, *Loc. Commun. lib. II. c. 6.*

^b *Idem ibid.*

shed the *Lives of Saints*.
And the same Writer saith there ^b, that the Author of your so famed *Golden Legend* was a man of an Iron forehead and a Leaden

^c Harding against Jewell's Apol.

soul: Harding also affirmeth ^c, That there be many vain Fables in it. *Simeon Metaphrastes* is another of these *Miracle Writers*, and is so eminent, that he is read in the Modern

^d *Breviar. Rom. Fest. Nicol. 6. Dec.*

Fest. S. Blasii, Feb. 13.

Fest. S. Alexii, Julii. 17.

Roman Breviaries ^d, and yet Cardinal Bellarmine blames him for incredible stories, & relations not agreeing to Ancient Writers, He adds (saith he)

many things out of his own wit, not as they were really done, but as they might have been done ^e.

^e Bellarmine. de Scriptor. Eccles.

And is not this notorious forgery? Yea, the Popes themselves in the latest sort of *Breviaries* have left many

of

of these fabulous *Miracles* out, since they have done the work now for which they were invented; the Doctrines supported by these *lies* are now generally embraced, and when the arch is compleated, the props on which it was raised, may be laid aside; yet still you ought to ask, If these stories were false, how came the *Infallible Church* to put them into her Offices? if they were true, why doth she now reject them? And it is observable, that the *Roman Church* at present pretends but to very few *Miracles*, and the Doctors thereof (in this knowing age) are very shie of believing any at all, as one of your own Priests proves at large^f. The Reason of which must needs be, because they fear this inquisitive and learned Generation should discover the fraud of them. For since *Miracles* are especially necessary to convince *unbelievers*, there is far more need of them since the *Reformation* (when so many disbelieve the Religion of your Church) than was before (when all the Nations of the *West* were at the Devotion thereof.) Yet then many *Miracles*

^f Rog. Widringt.
de *Juram. Fidelitatis*, c. x. p. 402.

are recorded and now few or none, an Argument sufficient to make a wary man believe, there were few *real Miracles* at any time since the settlement of Christianity; onely the *superstitions* and *ignorant credulity* of the former Ages was fit to be abused with such Pretences: And now, why are you so stiff in maintaining those Opinions which were believed at first upon so slight and false inducements, as these *Legends* and *Miracles* are confessed to be? But this Argument is of late

Dr. Stilling.
fleet of *Miracles*:
And the *Reflexions* on the *Romish*
Devotions.

so fully handled by two excellent Pens^s, that I may dismiss it, with my hearty wish you would read those Tracts without *Prejudice*, being not

written to abuse *real Religion* (as some tell you) but to undeceive you, and unmask that *hypocrisie* which hath long walked in the venerable Mantle of *Truth*: Nor ought you to be angry at the Relators, but at the Inventors of such *falsehoods*, who have got many fair Houses and Lands, vast sums of Money and innumerable costly Oblations by these *Fictions*, to the scandal of *Christianity* it self. My second instance

instance shall be of the Artifice of *forging Records* for to attest their *Novel Doctrines*; (especially that of the *Pope's Supremacy*) they put out divers spurious Tracts under illustrious names, which served to wheedle an *illiterate Age* into a Reverence for the *Roman Church* and her Opinions, whereas now the cheat is so palpable, that your modern Doctors (though they keep the Conclusions) disown those feigned Books that were the *Premisses* from whence they were inferred: Of this nature are the *Decretal Epistles* of all the Popes from *Clemens* down to *Pope Syricius An. 385.* formerly cited as good Authorities, and transcribed some parts of them into your *Canon Law*, but now the most learned *Romanists* confess a great part of them to be mere *forgeries*^h: *Baronius* styles divers of them *Apocryphal*ⁱ: And Cardinal *Cusanus* saith, *That being applied to the times of those Holy men they do betray themselves*^k. And

Pontif l. 2. c. 14. ⁱ *Baron. Annal. T. 2. An. 102. §. 6, 7.*

^k *Cusanus de Concord. Cathol. l. 2. c. 34.*

^h *Jo. de Turrecrem. de Eccl. l. 2. c. 101.*

Jo. Driedo de dogm. & Scrip. Eccl. l. 1. c. 2.

Cl. Espencaus de Contin. l. 1. c. 2. Bellarm. de Rom.

indeed these *Epistles* were never cited by any good old Author, and were first brought into *France* by one *Riculfus* Arch-B. of *Ments* five hundred years after those Popes were dead, as *Hincmarus* Arch-B.

¹ *Hincm. Rhem. lib. contr. Hincm. Laudunens.*

^m *Baron. Annal. T. 9. An. 865. § 5, 6, 7.*

of *Rhemes* a Writer of that age affirms¹, and *Baronius* also confesseth^m. Nor did the Roman See blush some Centuries ago to alledge for

its Supremacy the most fabulous *Donation* of *Constantine* the Great, wherein he is pretended to make the Pope head over the whole Church, and superiour to all the four Patriarchs of the East (naming *Constantinople* for one, which City was not yet built) giving him in fee the City of *Rome*, and all Italy, with all the Provinces of the Western Empire, (though he gave all these to one of his Sons afterwards.) This senseless *Edict* was pleaded by several of the Popes in former times to countenance

ⁿ *Adrian. Epist. ad Const. & Iren. Aft. Concil. Nicen. 2. An. 794. Leo. c. Ep. ad Michael. Const. An. 1054.*

their ambitious pretencesⁿ, and of Old was received without suspicion by the gravest and learnedst Doctors, saith

Binius

Binus°, who yet confesseth there, it was a mere forgery devised (he thinks) by the *Greeks*, and now adays all *Romanists* generally disown it, and indeed it is as ridiculous a forgery as ever the world saw. My Brevity will not allow me to enlarge upon this Subject, otherwise I could add innumerable Examples of like dealing. The absurd Council of *Sinuessa*, The monstrous Recognitions of *Clement*, The threescore new Canons father'd by *Turrian* and others, upon the famous General Council of *Nice*, The *Pontifical* ascribed to Pope *Damasus*; with innumerable other Tracts of the same Metal, being all apparent *Forgeries*, and yet were long countenanced by *Rome* to support her unjust *Supremacy*, and other Innovations. My third Instance shall be of *suppressing* or *corrupting true Records*, of which take a few Examples: The *Legats of Rome*, within less than a hundred years after the general Council of *Nice*, did produce two Canons (to prove the Popes Right to receive *Appeals*) in a famous Council of *Carthage*, *An. 419.* which Canons they

° Not. in Edit.
Constant. Concil.
Tom. 1. p. 154.

pretended were made in the aforefaid *Nicene* Council; but thefe Canons wholly differed from all the beft Manuscripts of that Council then extant, particularly from two eminent ones, which the *African* Fathers sent for from *Constantinople* and *Alexandria*; nor do they agree with thofe genuine Editions of the *Nicene* Council now extant; and indeed the Council of *Carthage* received not thefe pretended Canons of *Nice*, but efteemed them to have been corrupted, as we do at this day: Not long after (to abet the *Roman Supremacy*) Pope *Leo* writing to *Theodofius* the Emperor, cites a Canon of a particular and dubious Council at *Sardica*, of later Date and lefs Authority, affirming it to be a Canon of the general

P. Leo. Pa. E-
pift. ad Theodof.
Concil. Tom. 2.

Council at *Nice* P: The Edition of the Councils put out by *Dionysius Exiguus*, about *An. 520.* being for a long time

the fole approved Copy extant in thefe parts of the World, doth in favour of the *Pope's Supremacy*, leave out divers Canons even of General Councils which
feem

seem to make against it^a, though the said Canons are recorded in *Zonaras* and *Balsamon*, and in this Age confessed to have been made in those Councils by the *Romanists* themselves; but in the time when the *Supremacy* was in hatching, it was not thought expedient those Canons should be known. It were endless to reckon up all the *Additions*, *Diminutions*, and *Alterations*, which all the *Roman Editions* of the Councils since are guilty of; and because an ingenious Essay hath been made that way by a late Author, I shall refer my Reader thither^r, and out of infinite *Examples* conclude with one Evident piece of Falsification:

^a *Exempli gr.*
Tres Canon. Concil.
 1. *Constantinop.*
Omnes Can. Concil.
Ephes, Oecum.
 3. *Canon. 28. Concil.*
Chalcedon, Oecum. 4.

^r *Roman Forgeries, print. Lond.*
 1673.

The xxxv. Canon of the Council of *Laodicea*, forbids the faithfull to call on the name of *Angels*, which being a condemnation of the Doctrine and Practice of *Rome* in *Praying to Angels*, the Later Editions of this Council have impudently put in *Angulos* [*Angles*, or
 D S *Corners*]

Corners] instead of *Angelos* [*Angels*^f;

^f *Angulos legunt.*

Merlin. Tom. 1.

Concil. edit. An.

1530. Colon.

Crabbe p. 226.

ed. A. 1538. Co-

lon. Carranza sum.

Concil. pag. 82.

Lugd. 1568.

^t Ap. Zonar.

Balsam. & Har-

menopulum.
^u Theodor. in

Colof. 3.
Photius Nomo-

Canon. Tit. 12. c. 9.

^w Dionys. Exig.

Cod. Can. n. 138.

Crescon. brevi-

ar. Can. § 90.

Fulgent. Fer-

rand. Brev. Can.

§ 184.

^x Cyprian. Ep.

40. Edit.

Gryphii p. 52.

Morellii 124.

though all the Greek
Copies ^t and Fathers
read 'Αγγελοι^u, and all
the old Latin Exemplars
have, *Angelos*^w. Yea,
Pope Adrian himself
(before this worship of
Angels came up) read it
[*Angelos*] in that Epi-
tome of Canons which
he sent to Charles the
Great, An. 773. Thus
they corrupt the Coun-
cils to suit them to
their own Opinions:
Nor have single Fathers
and ancient Authors
fared better: S. Cypri-
an put out by Pamelius
is altered in many
places contrary to the
ancient Copies; for
Example, where the Fa-
ther saith, *the Church*
is founded Super Pe-

tram ^x, Pamelius changes it into *Super*
Petrum, upon Peter, instead of upon a

Rock

Rock y. And *Ludovicus Vives* (a Romanist) assures us that there are ten or twelve lines positively asserting *Purgatory*, put into the Printed Copies of *S. Aug. de Civitate Dei*, l. 21. c. 24. contrary to the ancient Manuscripts z. *Fulbertus Carnotensis* quotes *S. Aug.* saying of the Sacramental Bread, *This then is a figure* (the Roman Editions put in) *As a Heretick will say*, when indeed *S. Augustine* says so, and speaks his own sense a. *Aimonius* speaking of the 8th Council saith, *They determined about Images otherwise than the Orthodox Fathers had Decreed*: and so *Baronius* reads b: But the Modern Printed Copies quite contrary put in, ---according as the Orthodox Fathers had Decreed c. But why do I stand upon particular Instances? This wickedness which all other Men account the same Villany with *suborning false Witnesses*.

y *Editio Pamel.*
Ep. 40 p. 7.

z *Ludov. Vives*
Com. in *Aug. de Civ.*
Dei, l. 21. c. 24.

a *Fulbertus Carnot.* edit. An. 1608.
pag. 168.

b *Baron. Annal.*
Tom. x. an. 869.

c *Aimonius de Gestis Franc.* 3.
cap. 8.

nesses, stopping the mouths of the *True*, and counterfeiting *Hands* and *Seals*, is owned by the present Church of *Rome*: And *Sixtus Senensis* doth highly extoll Pope *Pius 5th* for his most holy Decree, to burn all Books which were (accounted) *Hetical*, To purge and cleanse all *Catholick*

^a *Epistol. Nuncup. ante Bibliothecam Sixti Senens.*

Authors, and especially the *Writings* of the *Fathers* ^d. Now in what manner they effect this most holy work, the *Belgick* Inquisitors (appointed by the *Roman* See) shall tell you, *We strike out* (say they) *many Errors*, in other of the *Ancients*, we extenuate and excuse them, or by feigning a *Commentitious* gloss, either deny, or fix a commodious sense

^e *Censores Belg. de libro Bertrami.*

to their Words ^c. Thus they served *S. Ambrose* his Works, cancelling and altering whole pages together, contrary to all the *Old Manuscripts*, as appeared by the *Original Papers* which *Savarinus* the Stationer shewed to *Francis Junius*, according to which the Inquisitors

^f *Junii Pref. ad Indicem Expurg. Cens. Belg.*

had ordered him to print that Edition: *Lugd. An. 1559* ^f. Thus they left the

the story of *Pope Joan* out of the Copies of *Anastasius Biblioth.* though the Manuscripts had the said story in them as *Marquar. Freherus* testified, who lent them the said Manuscripts &. And

I might fill a Volume with instances of like unjust dealings; but I will

& Blond. Epist. ante librum de Joan. Papis. c. 3.

only add the memorable account which *Boxhornius* one of your Divinity Professors at *Lovain* gives of himself, viz. That he having been employed by the Inquisitors to strike out at least six hundred places of the Ancients, which seemed to make against the Roman Doctrines, was so troubled in mind upon it, that it was an occasion of his turning Protestant, and made him resolve to quit that Religion which could not defend it self without such manifest Im-

postures^h. And I wish the consideration thereof might have the same

^h Henr. Boxhorn. de Eucharistia, l. 3. initio.

effect upon you; for the matter of Fact is so evident, that the *Index Expurgatorius*, the Book which directs these Falsifications, is now come into Protestant hands to the eternal Infamy of the Roman Church; whose people cannot rationally trust to

any

any Author which comes through their Priests dishonest hands; And since false Books are invented, true and genuine Writers altered and corrupted; or else wholly prohibited, if they seem to make against them (for which cause *Clement 8th.* puts the *Bible* into his Index of prohibited Books) and all Editions but their own condemned and burnt by the *Roman Church*; the people must needs be deluded into a persuasion, that all these New Doctrines are *Primitive Truths*, when indeed this abominable Forging evidently shews, that the *Pope* and his *Conclave* think that both *Scripture* and *Antiquity* do make against these Innovations, and would discover the Imposture, if they were suffered to speak out; to whom I may justly apply the words of *Arnobius*, *To intercept what is written, and to design to smother published Records, is not to defend the Gods, but to fear the Testimony of the Truth*ⁱ: And because

ⁱ *Arnob. adv. Gent. lib. 1.*

^k *Aug. de verb. Apost. Ser. 32.*

Good men (as S. Augustine saith) will not deceive; but neither good nor evil men would willingly be deceived^k, I may suppose that the most Devoted

Devoted *Romanist* cannot but discern how unsafe he is in believing, as those men teach him, who make no Conscience to invent, impose and pretend things never so false, provided they may thereby advance their Churches Interest, or their own private ends: They who dare write *Lies*, will not be afraid to speak them, and they who corrupt the Remains of the *Holy Saints* deceased, are not to be trusted with the Souls of the living; and whoever gives himself up to such Guides, unnaturally chuses his own delusion, and desperately hazards his own salvation: S. *Ambrose* adviseth us if we chuse a Guide, to be carefull he be endued with two properties, *Honesty* and *Prudence*: for his *Honesty* will be a security that he will not deceive us; and his *Prudence* will prevent our suspicion of his being deceived himself¹; which wise Counsel if you follow, you must no longer adhere to these unfaithfull Leaders: Nor ought you to fear to forsake them, either because your Forefathers relied on them, or because the Doctrines that they teach were once so generally received here; since your Forefathers

¹ Ambros. de Offic. l. 2. c. 8.

fathers lived in an age wherein there was little means to detect these Forgeries, whereas you are by Providence fallen into those times; wherein all the dishonest Arts of that Church are discovered so plainly, that if your Forefathers had seen as much as you may see, they would have forsaken *Rome* long since, and not have left you this Objection to make: Nor are the Doctrines ever the better for being generally received, whenas they were imposed on the world by such evil means as *Force* and *Fraud*; which being thus made evident, you can no longer wonder how these *Innovations* came to be so generally believed, being propagated by as wicked means as they were invented for evil ends: So that now what the *Roman* Church thought would secure her Opinions (if it could have been kept close) must needs make them odious (being once laid open) and the *Impostures* which they designed should tie men to their Church, will (as some of their own Doctors have prophesied) be an occasion to make all discerning Men turn from it; for *Religion is to be defended* (saith *Lactantius*) *not with wickedness*
but

but fidelity, for if you attempt to defend Religion by Evil Arts, you do not defend, but pollute and violate it ^m.

^m Lactant. Inst. lib. 6. c. 19.

SECTION IV.

Whether the said Opinions tend to advance the Ends of true Religion?

NOW though it be altogether unlikely those Principles should be either true or good, which stand in need of such arts to propagate and defend them, yet because you have been so long accustomed to call these things Religion, and it is not easie to lay aside our rooted Prepossessions, we will pass to the Third Enquiry, viz. *Whether the things themselves be good in their own nature, and Parts of True Religion?* Now we may try this by considering what are the ends of True Religion, and whether these Principles serve to advance those ends? True Religion therefore hath three principal ends: 1. To advance the honour of God. 2. To assist

assist us in the Devout worshipping of him. 3. To teach us to imitate him by a holy life and conversation. Let us here therefore examine, whether the peculiar Articles of the *Roman Church* do not hinder rather than promote these Ends; For if it appear these Principles are dishonourable to God, impediments to Devotion, and hindrances to a holy life; then those Doctrines are also Evil in their own nature, and they can be no real parts of a good or True Religion: Nor must you retain them because you have once judged them good, if upon Trial they prove to be otherwise. *We must be firm to our Principles (saith Epictetus) yet not to all of them, but onely to those which are right; we must begin at the right end, and first lay the foundation by considering whether our Principles be good or evil, and after build upon that by constancy and firmness of Resolution*ⁿ. Wherefore let me desire you patiently and impartially to enquire

ⁿ Arrianus. in
Epi&. lib. 2. c. 15.

First, If there be not some of your Principles and Practices which tend to the dishonour of God. If it be a dishonour

to the Divine Majesty for a mortal man
to contradict his Laws by contrary Con-
stitutions, I fear your Church will hardly
be found innocent: For do they not com-
mand things which God hath forbidden
in as plain words as can be spoken, as in
the case of *Images*, *Exod. xx. 4?* and
Prayer in an unknown Tongue, *1 Cor. xiv.*
28? Do they not forbid things which
God hath allowed, as in the case of
Priests Marriage, *Heb. xiii. 4.* *1 Cor. vii.*
2. *Chap. ix. 5.* *1 Tim. iii. 2. 12?* and ta-
king the Cup from the People? which
they have decreed with a *Non obstante*,
that is, notwithstanding our Lord Jesus
(appointed the contrary. Do they not
presume to dispence with the very Laws
of God, in many cases of Matrimony and
Divorce, of Vows, Oaths, Leagues and
Contracts? So that *laying aside the Com-*
mandment of God, Ye hold the Traditions of
men, as our Saviour speaks, *Mark vii. 8.*
Your Holy Father who doth all this may
think himself the greatest upon Earth,
but if our Lord Jesus tell us the truth,
He shall be called the least in the Kingdom
of Heaven, *Matt. v. 19.*

Secondly, Is it not a great derogation

to

to an Infinite and Invisible Being, to be represented by an Image, and worshipped under such Representations? agreeable to the worship which Heathens gave to

° *Lactant. Inst.*

lib. 2. cap. 2.

p *Irenæus adv.*

hæres. l. 1. c. 24.

q *Concil. Eliber.*

Can. 36.

Origen. in Cels.

lib. 7.

Tertull. Apol.

c. 30.

r *Cornel. Agrip.*

de Vanit. Scien.

c. 57.

f *Aug. de Verb.*

Apos. Ser. 15.

Bern. de Annun.

Serm. 1. p. 123.

Durand in Sent.

lib. 2. dist. 8. qu. 1.

Wald. de Sacr.

Rit. Tom. 3. Tit. 1.

cap. 7.

their false Gods °, and some Hereticks to our Saviour p, but contrary to the Decrees and practice of the Primitive Christians q, and to the great scandal of Modern Jews, who call your Churches *Houses of Idols*, upon this account r. Thirdly, doth not the Doctrine of Merits cast a palpable dishonour upon the glorious Redemption wrought by Jesus Christ? Sure I am, divers of the Ancients, as well as of your later Writers, think so f. Nor

can we think it to be less than Blasphemy, which *Bellarmino* affirmeth, viz. *That a man may be said to be his own Redeemer*

• *Bellarmino. de*

Purgat. l. 1. c. 14.

without any injury to Christ s. Doubtless those

who

who fanſie they can redeem themſelves, and ſatisfy for their own ſins, cannot but have a mean eſteem of Chriſt's Merits and Satisfaction. Fourthly, Your praying to Angels and Saints, eſpecially the bleſſed Virgin, making them your Mediators and Patrons, and asking the greateſt things of them, hath made Prayers to God by Jeſus Chriſt to be generally neglected by the vulgar People, who ſay ten times as many *Ave Marias* as *Pater Noſters*, and wickedly fanſie the Bleſſed Virgin and Holy Saints are more compaſſionate than our Lord Jeſus. *This Doctrin* (ſaith a very wiſe man) *hath wrought that general effect in all Countries ſubject to the Papacy; that men have more affiance, and aſſume to themſelves a greater conceit of comfort in the Patronage of the creatures and ſervants of God, than of God himſelf, the Prince and the Creator* ". A fault which St. Paul lays to the Heathens charge,

" Sand. Europæ
Spec. p. 5, 6, 7.

Rom. i. 25. How diſhonourable muſt it needs be, to leave Jeſus that one Mediator, *1 Tim. ii. 5.* (who always doth certainly hear us, and is moſt apt to pity us, and beſt

best able to help us) to pray to God by those, concerning whom your own Doctors doubt whether they know any thing

* Gratian. *caus.*

13. *qu.* 2. c. 19.

2 *Decret. Gloss. Interlin. in Isa.* 63.

* Job xiv. 21, 22.

Eccles. 9. 5.

Isa. lxiii. 16.

done here * ? and the Scripture plainly saith they do not *. Yea reason shews it is impossible they should hear many Prayers in divers places at once. To have the

worship paid to the Master and the Servants, the same in all outward expressions, only differing in a nice School-distinction, must needs be an affront to the Kings of Saints. If you have any tenderness or zeal for the honour of Jesus, it cannot but be offensive to you, to observe how your Legends tell of greater Miracles wrought by some of the Fabulous Saints, than ever Jesus wrought. To hear one of your Church say, *That Christ did nothing which S. Francis did not do, yea, that he did more*

* Lib. *Conform.*

fol. 1149.

than Christ himself *. T

What is more injurious to the honour of the

Divine Majesty, than your S. *Bonaventure's* putting in the name of the Virgin *Mary* into *David's* Psalms instead of the name of

of God? To have her adored by the Heathenish Title of the *Queen of Heaven*^z, and invocated by the impious name of *Mother of the whole Trinity*^a! These things are rather

^z Jer. vii. 18.
Ubi videtur esse nomen Junonis Olympiæ.

^a Missal. Polon. fol. 237.

Blasphemy than *Devotion*, and as dishonourable to God as they are dissonant from Antiquity. Let none (saith Epiphanius) adore Mary; but why do I mention a Woman? nay, not any Man: this Reverence is due onely to God, nor are the Angels capable of such glorification^b.

^b Epiph. adv. Collyridianos Pannar. her. 79.

Fifthly, the supposing a necessity of superadding the *Saints Merits* and the daily Sacrifice of the *Mass*, to the Merit of that one Offering for sin which Jesus made on the Cross, Heb. ix. 28. is an evident lessening the value and sufficiency of the Death of Christ. Sixthly, The calling of the Holy Scripture a *Nose of Wax*, a *Leaden Rule*, and an *Inky Gospel*^c. The putting in the *Apocryphal Books*, wherein are some things

^c Pighius Hierarch. lib. 3.

Canus, lib. 3. c. 2.

Tur-ian. in Sadeel, pag. 99.

wicked

74 *Advice to the Roman*

wicked ^d, and others notoriously false ^e,

^a 2 Macc. xiv.

42.

^c Eccles. xlv.

20.

2 Esdras vi. 40.

^f Concil. Trident. Sess. 4.

into an equal rank with the *Word of God* indited by the Spirit; And the making their own *Traditions* to be equal in value to it ^f, are palpable *dishonours* to God who

writ the Holy Scripture. These things (*my Friends*) can hardly be reckoned matters tending to the honour of God, unless you can suppose the cancelling his *Laws*, disparaging his *Nature*, undervaluing the *Merits*, the *Mercies* and the *Miracles* of *Jesus* by cheap and odious Comparisons, the diminution of his *Worship*, and making him sharer with his *Servants* therein, and the vilifying of his *divine Word*, be no dishonour to him you pretend to serve.

Secondly, Let us examine whether these *Doctrines* do assist you in the Devout worshipping of God? It is very suspicious that that Church doth not teach a right way of serving God, which deceives you in the first Principle of Religion, viz. *That God alone is to be worshipped*: a Sentence so odious to the Roman

Doctors,

Doctors, that the *Index Expurgatorius* blots it out of the *indices* of S. *Athanasius* and S. *Augustines* Works *, and if they could do it undiscovered, they would blot it out of the *Bible* also, *Matth. iv. 10.* But there it shall stand for ever to reprove those, who divide Religious worship between God and his *Creatures*, thereby dimi-

* *Adorari solius Dei est: Deleatur ex Ind. operum Athanasii Indice lib. prohib. & Expurg. pag. 52. Madrit. An. 1627. item ex Ind. Op. S. Aug. ibid. p. 56.*

nishing that Devotion which intirely belongs to the *Divine Majesty*, since affections are most vigorous when plated upon one *Object*, and if they be dispersed among many, grow *weak* and *trifling*; whence we may conclude, the *Protestant* who worships none but God, is the greater lover of him, and worships with a more united and fervent Devotion. As for your Publick worship, it is attended with so many Ceremonies as must needs disturb the Devotion as well of the *Priests* as the *People*; there is such frequent *bowing*, *crossing*, *prostration*, *sprinkling* with *Holy water*, *beating the breast*, *smocking with Incense*, &c. that the mind is taken off

E

from

from a steady intention upon the inward and main part of the Duty, while it is entertained with such variety of outward Rites. *For our mind (saith Quintilian) cannot sincerely intend its whole self upon many things at once, whatever new object it looks upon, it gives over the thoughts of that which is first propounded to it self: And this is most evident where the Objects are so different as sensible and intellectual things are. For where the Senses and their perceptions are vigorously employed, there the Intellectual Powers cease to act*

** Porphyr. de Abst. lib. I. §. 41.* (as a great Philosopher observes *) So that it is your Passions and your

Fancies that are wrought upon by these outward Ceremonies, not your Mind nor the higher faculties of your Souls; and therefore that which you think Devotion, I doubt is but a fantastical and false fire, not kindled by the love of God, nor warming your nobler Powers at all, and those steady, rational and spiritual desires, which flow from an undisturbed contemplation of the *Divine Goodness* and are the very *life* of Prayer, I fear you are strangers to, being so often taken off and
diverted

diverted by variety of *sensible* Representations. Again, the making all your Public prayers in an *Unknown Tongue*, destroys all true Devotion in the People; S. Clemens of Alex. tells us of some Heathens *who thought those Prayers most effectual which where uttered in a barbarous Language* *

But Christians know, that Prayer is the desiring something of God, and if the Mind be not exercised in this desire, it avails nothing; but where the words are not understood, the mind cannot desire the things mentioned, so that none can properly pray in an *Unknown Tongue*, nor so much as rationally say *Amen*, 1 Cor. xiv. 16. By this absurd Practice therefore you (who are unlearned) spend the time of the Public offices in *admiring and gazing*, not in *joyning with the Priest or Praying*. And because the people have no employment while the Mass lasteth, they spend the whole time usually in *talking and laughing* privately, as those who Travel in *Catholick Countries* do inform us † And it may occasion your wonder, why

* Clem. Alex. Stromat. 1.

† Europ. Spec. pag 10.

the *Roman Church* should so obstinately refuse to reform so irrational a Custom, which *S. Paul* hath written a whole Chapter to condemn, *1 Cor. xiv.* The force of whose Arguments and Authority, hath made your wisest Doctors declare against it. By *S. Paul's Doctrine* (saith *Card. Cajetan*) it is better for the edifying of the Church, that Publick prayers were made in the *Vulgar Tongue* than

* *Cajet. com. in 1 Corinth. 14. 17.*

† *Lyr. in Loc.*

in *Latin* *. To the same purpose *Lyra* †. And your *Romish Annotators* say, When a man prayeth in a strange Tongue which himself understandeth not, it is not so fruitfull for Instruction to him, as if he knew particularly what he prayed ‖. *Gabriel Biel* also gives several Reasons

why Prayers should be in a known Tongue, saying, It is better 1. For stirring up Devotion, 2. for enlightening the Mind, 3. for retaining the things in memory, 4. for keeping the thoughts from wan-

* *Gab. Biel in Can. Miss. Lect. 62.*

dring *. Yet your admired Church will oppose Reason and Scripture, and deprive all the Common people that are of her Communion,

Communion, of the exercise of their Devotion in her Offices, rather than so far seem to confess a fault, as to amend it; chusing rather to let you lose the benefit of worshipping God, than to reform the most unjust *Customes* which she hath once espoused; but (if you be wise) if that Church will not pray in such a Language as you can join in, you will go over to the Church of *England*, where you may Pray *with the Spirit and with understanding also.*

In the next place your *Private Prayers* are not so good a way of worshipping God as other Christians have; The *Images* and *Pictures*, which the Heathens first taught your Doctors to call, *The books of the unlearned* *, and which are

placed before you in time of Prayer, are no help, but an hindrance

* Porphy. ap-
Euseb. *Prepar. E-
vang. lib. 3.*

to all true Devotion; for while your lips are repeating your *Oraisons*, your mind is taken up with the beauty, colour, lineaments and workmanship of the *Image*: so that your own Conscience will tell you by these diversions you often *draw near to God with your lips, when your hearts are far from him*, which is a vain worship:

Matth. xv. 8. And the *Casuits* of your Church, foreseeing that *Images* would take off the attention, have determined most impiously, *That it is not necessary to Prayer that the person praying should think of*

* *Suarez. de O-* what he speaks *. A Do-
rat. lib. 3 c. 14 & *Strine* suitable enough
Salmeron. to that slight and formal

worship which your Church appoints; and the ordinary people among you think they have prayed sufficiently, when they have patter'd over so many little *Oraisons* as agree to the number of their *Beads*; A new Invention, wherein *Papists* and *Turks*

† *Bellonii his-* agree † which came not
tor. obs. l. 2. c. 72. into the Church till all

|| *An Dom 1090.*

serious Devotion was
 ceased || it being a sign

he minds his *Prayers* but little, that needs a string of *Beads* to reckon them by; yet these *Beads* (saith one of your own Authors) are now the chief Instruments of the

* *Polid. Virgil.*
de invent. rer. l. 5.
cap. 9.

hypocrites counterfeit De-
votion *. I shall not ravel
 into the body of your
 Prayers, since the author

of the *Reflections on the Romish Devotions* hath sufficiently done this; but I cannot
 but

but remark, that the repeating *Ave Maria*, and the name of *Jesus* so many times over, as in those fifteen little Prayers in the Psalter of *Jesus*, where the name of *Jesus* is thrice mentioned in each Prayer, and each Prayer is ordered to be said Ten times over; and those numerous names of *Saints* repeated in your *Litanies* with no petition annexed but *Ora pro nobis*: This way of Praying is so far from agreeing with the Primitive worship of God among the *Christians*, that it is evidently derived from that *Heathenish superstition* of praying by repeating a hundred names of their Deities together, interposing nothing but *O bear us* *; and in this manner *Baals* Priests are supposed to pray, 1 *Kings* xviii. 26. But *Jesus* saith to *Christians*,

* Selden de Diis Syris, pag. 52. Saubertus de Sacrific. cap. 13. pag. 296.

When ye pray, use not vain repetitions as the Heathens do, for they think that they shall be heard for their much speaking: Matth. vi. 7. Wherefore though you have admired this trifling way of worship, when you knew no better, yet if you would acquaint your selves with the solid and rational way of praying prescribed in the

Church of *England* (wherein great things, in an exact method, in plain and proper phrases, and in a *known Language*, are asked of *God* alone in the name of *Jesus Christ*) you would easily leave off those *formal, vain and superficial Devotions*, which can neither be acceptable to *God*, nor profitable unto your selves.

Thirdly, Let us pass to the last of these particulars and enquire, If the *Doctrines of Rome*, differing from those of *England*, do tend to promote our imitating *God* by a holy life and conversation; without which all our worship is in vain; For it is a *folly and miserable error* (saith *S. Augustine*) to humble your self before him in adoration, to whom you chuse to be unlike in conversation, and to give him religious worship, whose example you will not follow; since the sum of all Religion is to imitate him you

worship *. Now there are several Principles of the *Roman Church* which seem to hinder an *holy life*, as first, The custome of *Confessing to a Priest* weekly or monthly, together with the *Absolution* following of course upon this *Confession*, this is (I fear) a great hindrance
to

* Aug. de Civ. Dei, lib. 8. c. 17.

to amendment of life, at which it pretends to aim, for while men relie on this remedy, they go on without fear in those sins for which they have so easie a *cure* at hand, like those who venture without scruple on dangerous Meats, because they have their *Physicians* beside them: 'Tis true there is a *Penance* enjoined sometimes, but it is such a one as the *rich* may buy off and the *poor* may undergo, and yet both retain the sin, because the *penance* is not its proper cure; the going in *Pilgrimages*, giving *mony*, saying or reading over such proportions of *Legends* or little *chiming prayers*, with others far more impertinent, tend not to rectifie a *vicious habit*, and a plaister on the Toe may as soon cure the Head-ach, as these *Penances* effect a Reformation, or obtain a pardon at Gods hands. And yet all men see, when the day of *Confession* is over, and the *Penance* past, that you are generally confident of a *Pardon*, and fancy you begin upon a new score. It is not easie to enumerate all the devices which your Church hath invented to convey *pardon of Sins*, *Holy water*, *Relicks of Saints*, visiting some certain *Churches*, saying some

certain *Prayers*, making *Oblations* of money to such and such uses, *Indulgences*, and other such things, so that he that hath money need never want *Pardon* from *Rome*; but alas, these things can never really take away the *guilt* of one sin, and yet they embolden men to commit many; For the multitude of *Sinners* increaseth, when hope is given that sin may be bought off, and men easily fall into those sins for which Money will purchase their pardon: as *Arnobius* said to the *Heathens*, who relied on such

* *Arnob. adv. Gentes, lib. 7. pag. 216.*

like fantastical means of *Remission* *: and we may say of the *Guides* of your Church, as *Seneca* in a like case, *They sin more in such Absolutions, than the Offender doth in the Crime* †. For by per-

† *Senec. Ep. 97.*

swading men they can have *Remission* on so easie Terms, they make themselves secure before they are safe, because Almighty God, who only finally can Remit, never promised *Pardon* on these Terms, and it is only those who forsake as well as confess their sins to whom he will shew *Mercy*, *Prov. xxviii. 13.* And if either the *Pope*
or

or any of his *Substitutes*, pretend to have power to *forgive sins* on any other Terms, they abuse those who are so weak to believe them, and make them forfeit their Souls (I doubt) for the sad price of this Credulity: S. Basil saith truly, *The power of Absolving was not absolutely given, but upon condition of the Penitent Reformation* *.

And we tell our People more sincerely, *qu. 15.* * Basil. reg. brev.

that if a Priest *Absolve* them a thousand times over, and if they give never so much *mony*, without *amendment* of life they can have no pardon, according as Scripture it self teaches †, and the † Mic. vi. 7.

Holy Fathers also; If thou givest all that thou hast, and dost not forsake thy sins, thou art twice deceived, both in losing thy *Mony* and thy

Pardon also ‖. Again, as if ‖ Augustin. hom. mil. 2. ex 50. hom.

the Roman Church designed to make men think their own actual *Holiness* were never necessary, they have other devices to perswade you into a belief of coming off well at the end of your life, howsoever ill you have spent it: The *Hereticks* in *Tertullians* time said, *It was a meritorious*

meritorious things to be of their Party.* And

* Tertul. de Præ-
scrip. adv. Heret.
cap. 41.

you are told it is a ready way of Salvation to die in the *Communion* of the *Roman Church*, and

if you can but receive the *Sacraments* of that Church, and be *Absolved* by one of their Priests, you scarce doubt of obtaining Heaven at last; and if you have no *good works* of your own, they perswade you the Church can sell you the *Merits* of the Saints; or if you should drop into *Purgatory* by the way, the pains of that (they say) are not *endless*, and if you give *liberally* on your Deathbeds, or if any others afterwards give for you, to purchase so many *Masses* and other Prayers for your Soul, you will ere long be delivered from thence. All which notorious delusions do miserably deceive poor men, and most mischievously encourage them to put off their *Repentance*, and to resolve not to be troubled with *holiness* in the way, since they fancy they shall come off so easily in the end. And alas they are as *false* as they are *mischievous*! for the Ancient Fathers unanimously affirm no mans estate can be altered after this life,

But

But as the last day of a mans life finds him,
so the last day of the World finds him *. Nor
will any thing help thee

(saith S. Augustin) but
what is done while thou
art here †. Out of in-

* Augustin. E-
pist. 80.

† Idem de Verb.
Apost. Ser. 21.

numerable such Testi-

monies, that of S. Salvian may serve :

Although a man should have so pious a Son
who for alleviating his Fathers punishment,
would desire to give all the goods he left be-
hind him; it would do him no good, for the
Piety of the Son can do nothing to procure
that Rest to a man after Death, which his
own Impiety and Infide-
lity hath denied him ||.

|| Salvian ad Ec-
cles. Cath. lib. 3.

Finally, these and the
like Principles make so many infamous
men and women, so many Thieves and
Murtherers, debauched and prophane
persons to take Sanctuary in the Roman
Church, because the Tenets thereof seem
not to oblige them to forsake their evil
ways, but reconcile wickedness and Sal-
vation together: so that this Religion
tends not to perswade men to Holiness of
life, and therefore is no good Religion. I
grant there are some Persons in that
Church

Church who live better than these *Opinions* engage them to do, and do not draw those *Conclusions* into their practice which naturally follow from these *Principles*; but that is only an evidence of the excellent vertue of such Persons, but no proof of the *goodness* of these *Doctrines*; and if these men be *Holy* in a Religion which gives such encouragement to *evil*, doubtless they would be more holy by far, if they were taught better things: I shall only add, that as the *Roman Church* is too loose in matters pertaining to *Gods Laws*, so she is too strict in matters pertaining to her own *Constitutions*, like the Old *Pharisees* who *Tithed Mint and Annise*, and neglected the weightier matters of the Law: *Matth. xxiii.* which is a great obstruction to *real Holiness*, when men place Religion in *Ceremonies* and slight things, for while they are curious in these matters, they neglect greater, and think by observing the *Rules* of the Church, they compensate for passing by the *Laws* of God. Your own Ordinary Gloss saith, *That is Superstition, when Religion is placed in ob-*

*Gloss. Ordin. serving the Ordinances of
ad Colos. 2. *men* *. And if so, then
your

your wonderful strictness in *Crossing*, *Bowing*, using *Holy Water*, *Abstinence* on certain days, wearing *Crosses*, &c, in which you have placed so much Religion, are no better than *Superstition*. It cannot be denied, that most *Roman Catholicks* are more afraid to eat *flesh* on a *Fasting-day* than to *curse* or *swear*; they will be *drunk* on a *Holy-day*, which God forbids, but not *work* on it because the Church forbids it; many of them dare *fornicate* and *debauch*, who dare not neglect *Confession*, nor read a book written by a supposed *Heretick*: And generally, they are punctual in *crossing*, *sprinkling*, *bowing* and observing all Orders of the Church, even such as live in the open breach of Gods *Commandments*, and yet fancy themselves more sure of Heaven than the most pious and holy *Protestant*: Thus this Religion is *too strict* where God gives us more liberty, and *too remiss* where his Holy Law hath bound us with *Eternal* and *Indispensable bonds*; and it is designed to promote *Obedience to the Roman Church*, rather than *Inward holiness towards God*: The effect of all which Considerations is this, That whosoever sincerely desires to glorifie
God

God and worship him with a *rational Devotion*, and whoever would imitate him by a *Holy Life*, ought not to chuse or retain such a Religion whose *Principles* tend so evidently to the dishonour of Gods Name, the hindrance of true Devotion, and to the rendring a Holy life unnecessary : And as it was proved before, that the appropriated Articles of the *Roman Faith* were not Ancient, nor induced for pious ends, nor propagated by honest means : so now it is evidenced, the *Articles* are not good in their own nature, and therefore there is no reason why you should not renounce them, unless you retain them in meer Reverence to the Authority of the *Pope* who doth impose them, which Matter is the Subject of our last Enquiries.

SECTION V.

Whether the Roman Bishop have sufficient Authority to impose the said Opinions upon all Christian Churches?

THE Last, and almost the only shelter that your Doctors flie to at this day for the defence of your Principles is, *That the Bishop of Rome is the sole Vicar of Christ, the Infallible and only Judge of Controversies, and the Supream Head of the Universal Church*; and hereby their Adherents are awed into the retaining all his Decrees of what nature soever they be. But let me beg leave to advise you not to lay so much stress upon these Titles and Authority, till you have seriously examined by what Right the Pope lays claim to them; for his Power had need be very great and his Proofs very good, upon the Credit whereof you receive so many new and suspicious Articles of Religion, some of which we ought not to receive though preached by an Angel: Gal. 1. 8, 9. And first, though

though we stand not much upon Titles, you may note that the name of *Vicar of Christ* is never given to the Pope in the first Ages, and when this Title came into use, it was not appropriated to the Bishop of *Rome*, but other Bishops and Priests are styled *Vicars of Christ* also even by a

* Euseb. *Pap. Decret. Ep. 3.*

† *Epist. Wil. Senon. ap. Hoveden. An. 1171.*

‖ *Legibus Hydenf. ap. Spelman. Tom. 1. pag. 440.*

Pope of *Rome* *, as also by an undoubted friend of the Roman Church: and by our own *Saxon Law* ‖: So that there is no reason for the *Roman Bishop* to challenge any propriety in this Title,

or any special Privilege by virtue thereof. Secondly, As to his being an *Infallible Judge* and the *Supream Head* of the *Catholic Church* throughout the World, you may remember we have proved, there are more Christians in the World who deny this *Supremacy of Rome*, than there are who do acknowledge it: And if the belief of this *Infallible Headship* be the reason why you receive other Articles of Faith, then this is the most fundamental Article of all others, and ought to be the best attested: And if our Lord *Jesus*

had

had designed to make *S. Peter* and his Successors at *Rome* (not at *Antioch*) such *Supreme Infallible Judges*, we may expect he would have set down this Article plainly in *Holy Scripture*, and not have left his sole visible *Vice-gerent* to the suspicion of bearing witness to himself. As for that place *Matth. xvi. Thou art Peter, and upon this Rock will I build my Church*: it is indeed by the Popes in their Forged *Decretals* expounded as a confirmation of their pretences to *Supremacy*, but the Fathers take this *Rock*, not for *S. Peter's* Person, but for his *Faith* which he confessed, and for *Christ* himself the Object thereof: So *S. Augustine* *, *Nazianzen* †, *S. Cyril* ‖, *S. Chrysostome* *, *S. Ambrose* † and *Hilary* ‖, expound the place; and if so, this belongs no more to *S. Peter*, than to the rest of the Apostles who confessed the same *Faith*, and belongs no otherwise to the Pope, than as he varies not from *S. Peter's Faith*, and

* Aug. de verb. Dom Ser. 13.

† Nazianz. Test. de Vet. Testam.

‖ Cyril. de Trin. lib. 4.

* Chrysost. hom. 55. in Matth.

† Ambros. Com. in Ephes. 2.

‖ Hilar. de Trin. lib. 2. cap. 6.

and so far it belongs to all Orthodox Bishops with respect to their several Churches : and for *the Keys of the Kingdom of Heaven*, ver. 19. they were given as much to the other Apostles as to S. Peter, Matth. xviii. 18. (as also the afore-said Fathers do observe) being all equally sharers in the Power of the Keys, and all

Foundations as well as S. Peter *, so that S. Cyprrian plainly tells us, *The rest of the Apostles were as great as S. Peter, endowed with an equal share of Honour and Power* †; Nor do we find that ever S. Peter pretended to any Power over the other Apostles. Peter, James and John, though

* Aug. in Johan. Tract. 118.

Ambros. in Psal. 38.

Origen. in Matt. Tract. 1.

Hilarius de Trinit. l. 6.

Hieron. in Jovin. lib. 1.

† Cypr. de Unit. Eccles.

preferred by Christ (saith Eusebius) before the rest, challenged not to themselves the glory of Primacy, but chose James the Just, Bishop

of the Apostles || : And if any were greatest, it was S. James, who was

President in that first Council at Jerusalem, and did determine the Question there

there, though *S. Peter* was present *.

Yea, Clemens Bishop of
Rome in the first *Decre-*

* *Acts.* xv. 13.

tal Epistle (a good evi-
dence against the *Inventors* thereof)
styles this very *S. James, Bishop of Bishops,*
governing the *Holy Church of the Hebrews*
at *Jerusalem,* and also all the *Churches,*
which were every where founded by the *Pro-*
vidence of God †. And

an *Ancient Council*
calls *Jerusalem* the *Mo-*
ther of all Churches ||;
but as for the *Primacy*

† *Decret. Epist.*
Clement. I. in Ti-
tul. Epist.

|| *Concil. Con-*
stant. I. Ep. ad Dam.

of *Rome,* there is no
genuine *Author* for the first *Three Cen-*
turies takes any notice of it, and *Aeneas*
Sylvius * afterwards

Pope confesseth, *There*
was little respect paid to
Rome before the Nicene

* *Æne. Sylv.*
Ep. 288.

Council : If *Polycrates* and the *Asian*
Bishops had known of this *Infallibility*
and *Supremacy,* they would not have op-
posed *Pope Victor's* Opinion, nor despi-
sed his *Excommunication* so boldly as they
did; neither would *Irenæus* (who calls
the *Bishops of Rome* no more but *Presby-*
ters)

ters) have presumed to reprove the same Victor for his arrogance and indiscretion,

* Euseb. Eccles. hist. l. 5. c. 24. as we find he did * S. Cyprian surely never heard of this Power of

the Roman Bishop, who calls Cornelius Bishop of that See, no more but Brother and Colleague, and gives to Pope Stephen his Successor at Rome, the Titles of False Apostle, Schismatick, friend to Hereticks, and enemy to Christians: utterly despising his Judgment, and not regarding his Deter-

† Cyprian. ad Pompei. Ep. 74. minations †. Besides, if this Supremacy had been believed in the first

Ages of the Church, the Roman Bishops sense would have been enquired of concerning all controverted places of Scripture, his Decrees cited to silence Hereticks, and all appeals must have been made finally to him: He also should have called and presided in all eminent Councils, whereas Cardinal Cusanus affirms, That the Emperours or their Deputies were Pre-

|| Cusan. de Concor. Cath. l. 3. c. 6. sidents in Eight General Councils ||. Nor did the

Fourth General Council at Chalcedon suppose that the Roman Bishop

Bishop had any *Supremacy* given him from Christ, when that Council saith, *Rome hath justly had the Priviledges given unto it by the Fathers, because it was the Seat of the Empire; and for the same Reason they grant equal Priviledges to the Bishop of Constantinople* * . Yea, S.

Gregory Bishop of Rome saith, *The Fathers of the*

* *Concil. Chal. Can. 28. An. 451.*

Council of Chalcedon were they who offered his Predecessors the Title of Universal Bishop, which yet they

accepted not † : And to convince us that this

† *Gregor. Epist. lib. 7. Ep. 30.*

Universal Supremacy is a late Device, it is evident, that it was not only unknown to others in the first Age, but to the very Popes themselves, as these few Instances will shew : *Liberius Bishop of Rome An. 350. sending the Confession of his Faith to Athanasius* desireth his Approbation thereof, *That I may know (saith he) whether I am of the same Judgment with you in matters of Faith, and that I may be more certain, and readily obey*

‖ *Athanas. Ep. ad Epictet.*

your commands ‖ . And when the Bishop of Con-

stantinople began to call himself Universal Bishop,

*Bishop, Pope Gregory in his Epistle to Mauritius the Emperour saith, He admires at the Arrrogance of assuming this New Title, which none of the Bishops of Rome had ever accepted of, a Title blasphemous to Christian Ears; and with many other words he inveighs against this Title, as unfit for any Christian Bishop, as may be seen at large in his Epistles *.*

* *Gregor. Epist. lib. 2. ad Maurit. Epist. 32, 36, 38.*

And in his Epistle to Eulogius Patriarch of Alexandria he is displeased that Eulogius writes to him by the proud Title of Universal Bishop, desiring him wholly to forbear that language, for (saith he) That is a diminution to you, which is afforded to another beyond what reason doth require: And he there tells Eulogius, That the Council of Chalcedon had offered this Title to the Old Bishops of Rome, but

† *Gregor. Epist. lib. 7. Ep. 30.*

they would not accept it †: Of which he gives this Reason in another Epistle, — because if one Patriarch be called Universal, the name of Patriarch is taken

|| *Idem lib. 7. Epist. 36.*

from the rest ||. And so little did Pope Boniface think of deriving his Supremacy

Supremacy from Christ, that with intreaty he obtained of the intruding Emperour *Phocas* to decree, *That the Roman Church should be Head of all Churches**, as the Ancient Historians witness †. But this Imperial Constitution will scarce justify the *Supremacy* and *Jurisdiction* which the Pope now claimeth over all the World, and it utterly destroys the pretences of a Divine Right to it.

It would be too tedious to relate at large all the steps by which the Bishops of *Rome* attained to their present Grandeur; I shall therefore only note, that the first Ages began early to complain of his *Encroachments* and *Ambition**, and all succeeding Times frequently opposed the Pope's Pretences herein; The Sixth Council of *Carthage* allowed not his claim of *Appeals**. The Bishops of *France* complain of his sending a

F

*Beda de 6. *ætat. Mundi.*

† Paul. Diacon. *rer. Rom. lib. 18. Histor. Longob. lib. 4: cap. 11.*

Anastaf. *Bibl. Vit. Bonif. Tertii.*

Ado *ætat. Sext. Reg. Chron. l. 1.*

Aimon. *de gest. Franc. l. 4. c. 4.*

* Firmilianus ad *Cypr. Ep. 75.*

* *Concil. 6. Carthag. An. 419.*

Legate

*Legate to Dedicate a Church there, as an undue Act, contrary to the Ancient Canons, and all Primitive Constitutions, For though (saith the Historian) the Bishop of Rome, for the dignity of his Apostolical Seat, be more venerable than other Bishops, yet it is not lawful for him in any thing to transgress the Tenor of Canonical rules; and as every Bishop of the Orthodox Church is the Spouse of his own See, and represents the person of our Saviour, so it cannot agree to any Bishop, boldly to act any thing in the Diocese of another **; the like

* Glaber Rodolph. *hist. lib. 2. cap. 4.*

† *Vita Ludov. Pii à P. Pithæo edit. An. 863.*

Annal. Franc. à P. Pithæo eod. An.

man Usurpation to the Patriarch of Constantinople, as appears by Photius's Letter,

* Photius Constant. Ep. *Encycl. ap. Baron. An. 863. §. 42.*

*in answer to that complaint, extant in Cardinal Baronius * . And there are many like Examples in the Historians of those Ages, wherein this bold Jurisdiction*

dition began first to be exercised in this Western part of Europe *. And to this very day the Churches of France do little value the Pope's Supremacy, though in other Opinions they agree with the Roman Church, as may be seen in the French Writers †. And it is not long since the King of France was about to take away his

* *Constit. Imper. à Godalito Tom. 1. pag. 24, 25.*

Luitprand. *Ticin. hist. lib. 6. cap. 9.*
 & 10.

‡ *Bochellus l. 5. de Decret. Eccles. Gallic. tit. 20.*

Pithæus *de lib. Eccles. Gallican. c. 3. §. 3. n. 13.*

Nations dependence from Rome, by erecting the Archbishoprick of Burges into a Patriarchate. And now, why should you be awed into the belief of evil and inconvenient Doctrines by a pretended Supremacy, not given by Christ, not challenged by the best Popes, not acknowledged by the first Christians, not much regarded by some Catholick Countries? Why should you be enslav'd by an Authority gain'd by fraud and policy, confirmed by force and cruelty, enlarged by dividing Christian Princes, by the undermining the Empire, and oppressing many Ecclesiastical and

Temporal persons in their just Rights?
 Why should you fear to renounce an
 Usurped Jurisdiction, since *what is unjustly*
seized on at first, can never be legally enjoyed,
nor is it confirmed by the

* LL. Basilic. l.
 10. tit. 1. & Balsa-
 mon not. in Concil.
 Ancyran. p. 378.

longest prescription of
*Time**, as the Civil Law
 speaks? I must confess

I cannot see that any
 Christians without the Pale of his own
 Diocese, are obliged to own him ~~farther~~
 than by the respect due to a Bishop of an
 ancient Patriarchal See, nor so far neither
 if he be not content with his own, and
 keep not close to the Primitive Faith.

SECTION VI.

Whether the Pope hath any Right to
exercise a Jurisdiction over Eng-
land?

BUT since my Discourse is directed
 particularly to the *Catholics of Eng-*
land, it will be most considerable to en-
 quire, *Whether the Roman Bishop can justly*
claim

claim any Authority over them? and (if *Prejudices* were laid aside) I doubt not but to make it evident, that *the Pope neither hath nor ought to have any Authority over this Nation.* For first, let it be considered that *Britain was the first of the Provinces which did publicly profess the Faith of Christ,* faith *Sabellicus* *, which is also attested by other more Ancient Writers †. So that it is agreed on all hands, here Was a true and perfect Church of

* *Sabellic. Enn. 7. lib. 5.*

‡ *Tertul. adv. Jud. c. 7.*

Theodoret. de cur. Græc. aff. Ser. 9.

Christ near five hundred years before they had any Communication with the Bishop of Rome, or knew one syllable of this foundation-Article of the Modern Faith of that Church, *viz.* of the Pope's Universal Supremacy: It is also certain the Church of Britain was not subject to Rome at the time of the First General Council at Nice; And in the Sixth Canon of that Council it is decreed concerning the three Patriarchs Jurisdictions, That the Ancient custom should be established, that Ægypt, Libya and Pentapolis should be subject to the Bishop of Alexandria,

because the Bishop of Rome had the like Custom, and likewise so it was at Antioch, and in other Provinces the Priviledges should be preserved to their

* Can. 6. Concil. Nican, jurt. Dionys. Exig.

Churches, &c. * Now the Ancient Custom and Priviledge of this

Church of Britain then was to govern it self without subjection to any Foreign Patriarch, and the Pope could not usurp any Dominion here afterwards, without transgressing this Canon of the most famous General Council; especially if we consider how this Canon was expounded in Ruffinus's days, viz. That Rome should have the Government of the Suburbicarian Churches *. And the

* Histor, Eccles. lib. i. c. 6.

Ancient Survey of the Imperial Provinces will tell you what the Subur-

bicarian Region was, viz. Three Islands, Sicily, Sardinia, and Corsica, and part of Italy, from the East-end to the border of Tuscany Westward: And this was all the ancient extent of the Roman Bishops Jurisdiction, the rest of Italy being under the Metropolis of Millain, which Church of old paid no Subjection to Rome; much less

less could any be due to him from *Britain*. Again, in the Third General Council of *Ephesus An. 431.* it was decreed, *That in all Dioceses and Provinces it should hereafter be observed, That no Bishop should henceforward lay hold of another Province, which had not formerly and from the beginning been under the power of their predecessors **, which Canon

* *Concil. Ephes. Can. 8.*

the Pope must break also, before he can assume a power over the Church of *Britain*, which, with the Island of *Cyprus* and some other places, was its own head (as those *Times* phrased it) and subject to no foreign *Patriarch*: So that when *Augustine* the Monk (coming over to convert the Pagan *Saxons*) required the *British* Bishops to profess *Subjection* to the See of *Rome*; they did by virtue of these *Canons* refuse it, telling him, *They had a Patriarch of their own, to whom alone they were subject in Spiritual things under God*: And *Dionotus* Abbot of *Banchor* by divers Arguments shewed, *they owed no Subjection to the Roman Bishop*: as

an Old Historian informs us *. And ac-

* *Geofr. Monm. de Aug. vers. fin.*

cordingly the *British* Bishops retained their Old Rites different from *Rome*, and kept their Old Priviledges, being consecrated by the Archbishop of *St. Davids*, and he by his own Snffragans, *making no Profession of Subjection to any other Church,* (saith their Historian*)

* Gyrald. Camb. which continued till the
lin. l. 2. c. 1. days of King *Henry* the

First. The *Saxons* indced shewed more respect to *Rome*, because it had assisted in their *Conversion*; hence they sometimes asked Advice of the Pope, as of an Eminent neighbour Patriarch, but their Bishops never preffessed *Subjection to Rome*, nor did they own his *Supremacy*, or look on him as an *Infallible Judge*, as appears by their not obeying the Pope's *Decree* made in a *Roman Council*, about restoring *Wilfrid* to his Archbishoprick of *Yrk*, An. 680. And though the Pope had confirmed and recommended the Canons of the second *Nicene Council* about *Images*, the *English* Church rejected and despised them, writing a Book to condemn *Image-worship*, in the name of all the Princes and Bishops of *England*, and sending it to *Charles* the Great of *France*, by the learned

ned *Alcuinus*, as our Histories do attest *.

And moreover it is evident that all *Ecclesiastical Laws* were then made by the *Saxon* Kings and Bishops, in their *Pro-*

* Hoved: *Annal.*
part. 1. p. 405.
Matth. Westm.
An. 793.

vincial Councils, by their own Authority, and often without so much as acquainting the Pope therewith, or desiring his consent thereto, or confirmation thereof: The Popes indeed about the latter end of the *Saxon* times began to degenerate in manners, and aim at high things in all the Western world: but this *Pride* was checked here, even as (as we shewed before) it was in other places: for when that insolent Pope *Hildebrand* (who first presumed to depose an

Emperour *) took the boldness to require *Fealty*

* Onuphrius in
Vit. Greg. 7.

of King *William* the Conqueror, he answered him in this manner, *Fealty I neither have acknowledged, nor will I do it, because neither did I promise it, nor do I find that my Predecessors ever did it to your Predecessors*, as appears by the Conqueror's Letter still

extant *. And when by

* Baron. *Annal.*
An. 1076. § 25.

Policy and evil Arts he had made some encroachments here, yet still his Power was esteemed no other than a *Temporal Power*, permitted by the favour of our Kings, not due by any Original Right : Hence the Historian saith, *That King Henry the First having subdued all his Enemies, feared none but the Pope, and that*

*not for his Spiritual, but his Temporal Power **.

* Matth. Paris. An. 1107.

And an old Record affirms that King Henry the Second smartly asked the Bishop of Chichester, *How he durst argue for the Pope's Authority which was granted by Men, against his Royal Power derived from God† ?* The

† Record. Anter-rio Hen. 2.

turbulent and seditious Attempts of T. Becket and his faction about that time, to subject the *English* Clergy to the Pope, are sufficiently known ; but if our ancestors (whom you call *Roman Catholicks*) had been of your Opinion in this great Article of Faith, they would not have made so stout an Opposition against the Pope's Supremacy as they did : It being apparent that the whole body of the Nation then looked on it as an *Encroachment* and an *Usurpation* ;

Usurpation; for in the famous Statutes of *Clarendon* they condemn it, Decreeing among other things, *That all the Clergy should bonâ fide, swear to the King; and none should Appeal, but unto the Archbishop, or from him finally to the King, without particular Licence* *. And

to restrain his meddling * *Matth. Paris, An. 1164.*

here, the Kings of *England* declared, they had a Right to forbid the *Pope's Legates* from entring into this Land, and often did prohibite them (even *Qu. Mary* her self exercising this Power) yea, it was adjudged in a Parliament 25 *Ed. 3. To be Treason to bring in the Pope's Bulls here without the Kings consent, Stat. de provisor.* Though the sending these be an act of *Spiritual Jurisdiction*; but it is plain they would not allow the *Pope* in those days to exercise *Spiritual Jurisdiction* here without the *King's* leave, for his very *Excommunicating* certain *English Bishops* in a Parliament 16 of *Rich. 2.* is declared to tend *To the open disherison of the Crown, and the destruction of the King, his Law, and all his Realms,* and a little after it is affirmed there, that the *Popes* attempts be clearly against the *Kings Crown* and

and Regality, used and approved in the time of all his Progenitors *, finally therefore they all promise to stand with the King a-

* Stat. 16 Ric.
2di, Statute Book
pag. 238.

gainst all such Encroachments with their very lives : And if you be well versed (as becometh *English-men*) in the *Histories* and *Statutes* of your own Country ; you must needs know that the Authority which the Pope once exercised here, was gotten by taking advantages of the *necessities* of our Kings, and the *divisions* among the people. And in those Times which are accounted most *Pepish*, it was checked by Laws, complained of in Parliament, and thought an Oppression by the wisest and greatest Subjects, so that the most Noble *Hen. de Lacy* Earl of *Lincoln*, in his dying Speech (to his Son in Law *Thomas* Earl of *Lancaster*) said among other things, *That the Church of England heretofore Honourable and Free, was now enslaved by Romish Oppressions* : charging him, to stand up like a man for the Honour

* Tho. of Wal-
sing. An. 1312. p.
74. 2. 29.

of God and the Church, and the Redemption of his Country *. And the same

same Author tells us, that it was debated in a Council at *London An. 1408. Whether all Payments and Obedience to the Pope should not be taken away * ?*

Which shews, they * *Tho. Walsing An. 1408. p. 420.* thought it in the power

of this Nation to take away his *Authority* here when they pleaded: And they retained it, not as being necessarily or originally due to him, but only in respect of his being a Bishop of an Ancient Apostolical Seat, as is evident from those Instructions which King *Henry the Fifth* gave to his Embassadors, sent to Pope *Martin the Fifth*, bidding them (if they perceived any delay in their affairs) to tell the Pope, *That their Master the King, if he yeilded not to his Demands, would use his own power in these Particulars, for he did not apply himself to Rome out of necessity, but for respect sake *.* And

therefore when this * *Vitâ Henr. Chichely, pag. 56, & 57.* permissive *Authority* grew uneasie to those

who had endured it for some time, it was rejected much more Legally than ever it was introduced, viz. by the *Regal Power* with the advice and consent of the Lords
and

and Commons in Parliament *. And
this is to be noted, the

* *An. 26 Hen. 8.* Clergy and Laity of this
Parliament did hold

most of the Opinions of the *Roman*
Church in other things, and yet consen-
ted to the abolishing the Pope's *Usurped*
Power over England, as believing it to be
an unjust Encroachment: And *Stephen*
Gardiner Bishop of *Winchester* (a great
Persecutor of the *Protestants*) did then
make a learned Oration *De verâ obedi-*
entiâ, shewing that the King was by Right
and by God's Law the Supream Head of
this Church of *England*.

And now, that I may not only confute
a false Opinion, but establish the true, let
me intreat you impartially to consider,
that as it appears the Pope is not *De jure*
supream Head of this Church of *England*,
so it is as evident, that the King of *Eng-*
land is the Supream Head of the Churches
in his own Dominions: For indeed all
Christian Princes are, or ought to be so in
their own Dominions; whence it was
that *Constantine* the Great did retain the
Title of *Pontifex Maximus* without any
blot

blot to his Christianity, faith Baronias *.

And the highest Appeals

in all controversies Ec-

clesiastical, even in mat-

ters of Faith were made

to him, though he used the assistance and

Counsel of his Bishops for determining

them. And it is evident that he and his

Successors (as *Cusanus* before confesseth)

did call and Preside in all General Coun-

cils, and ratified their Decrees, which

were no Laws till they were stamped

with the *Imperial Authority* : yea, the

Imperial Code sufficiently witnesseth, that

the Emperours made Laws concerning

Religion, the whole Third book of *Justi-*

nian's Basilicks being nothing else but Im-

perial Constitutions, *de Episcopis, Clericis*

& Sacris : They also erected *Patriar-*

chates, and gave them supream *Ecclesiasti-*

cal Jurisdiction over such Provinces as

they pleased, as at *Justi-*

nianopolis in *Dacia* *,

and at *Ravenna* in *Italy*

it self †, which had no

dependence on *Rome* till

the time of *Constantinus*

Pogonatus : And all Ecclesiastical affairs

depended

* *Annal. Tom. 3.*

An. 312.

* *Imperial. Const.*

Novel. II. & Nov.

131. c. 3.

† *Rescript. Va-*

lent. 31. An. 432.

*depended on the Emperours, saith Socrates **,

* Socrat: *Hist. Præm. ad lib. 5.*

† Anastas. Pap. *Epist. ad Anastas. Imp. ap. Binium T. 2. par. 1. p. 507.*

so that Pope *Anastasius* calls the Emperor *Anastasius*, The Vicar of God by the Divine command presiding over the Earth †. An Authority like this also was ex-

ercised by the Western Emperors of the French Line, being styled, *The Rulers of the True Religion*, a Title given to *Charles the Great* and to *Ludovicus* by two sever-

* *Concil. I. Mogun: An. 813. & Concil. II. Mogun. An. 847. ap. Bin. T. 3. p. 1. Sect. 2.*

al Councils which they had called *; and the present French Kings do claim the Supremacy over the French Churches, as may be seen in

Bechellus and *P. Pitheaus* cited before, Sect. 5. One of the French Writers telling us it is the Opinion of this Nation, that *Le Roy assisté de son Conseil d'estate est apres Dieu Chief Terrien de l'Eglise de son Royaume & ne pas le Pape **. And it

* *Claud. Fauchet en les Libertés de l'Eglis. Gallican. p. 234.*

may be proved concerning other Christian Princes, that they allow not the Pope to impose his

his Decrees on their Kingdoms, nor to exercise any *Jurisdiction* among them but by their special License and consent, and prohibit his exercising any power over their Subjects when they please: And why may not the King of *England*, being a free and absolute Monarch, be allowed as great a Priviledge in his own Dominions? Do you not tell us, that Pope *Eleutherius* called King *Lucius* by the title of *Vicar of Christ* *; and

doth not King *Edgar* call himself *Christs Vicar* †, and none taxed this Title then? Did not the *Saxon* Kings preside in all National

* *Epist. Eleuth. ad R. Lacium ap. Spelm.*

† *Leg. Hydens. cap. 8. Spelm. Tom. 1. pag. 438.*

Councils, and make Laws for Religion by the advice of their own Bishops, by their own Authority? Did they not erect new *Sees* for Bishops, and change them as they saw fit? Did they not invest all Bishops by delivering the Ring and Pastoral Staff *? And the same

* *Inglph. hist.*

p. 902.

power was still exercised by *K. William* the Conqueror, for all things

both Divine and Humane depended on his Order,

Order, saith an Old Historian *. And
 when the Pope began
 * Eadmer. *hist.* to encroach upon the
 p. 6. King's Supremacy here
 in *England*, he was

generally opposed as we noted before.
 And in the aforesaid Parliament of *Ri-*
chard the Second, the Nation declared,
That they would not endure that the Crown
of England should be submitted to the Pope,
and the Laws and Statutes of this Realm by
him defeated and avoided.

* *Stat.* 16 Ric. at his pleasure *: for
 2. c. 5. *Bracton* our most fa-
 mous Lawyer affirms,

that *The Kings of England have no Su-*
pream on earth but God: And accordingly
 the Kings and Parliaments of this Na-
 tion made *Laws* in reference to *Religion*
 as they saw expedient, and among the
 rest they enacted many Laws in a direct
 opposition to the Pope's *Spiritual* as well
 as *Temporal Jurisdiction*, declaring there-
 by, that they esteemed him no Head of this
 Church, but an ambitious and dangerous
Encroacher upon the Rights of the Crown,
 as you will find by perusal of those se-
 veral

veral *Statutes* cited in the Margin *. By which Laws long since enacted, it is declared to be *Treason* to receive or harbour any Agents or *Emissaries* from *Rome* against the King's Proclamations, and without his special License: Upon all which Considerations the Judges have declared, that the Act of Parliament for *Restoring the Supremacy over the Church unto the Crown*, was not the introducing a New Law, but a declaration of the Old *: For it was many hundred years before, that King Henry the Second did declare, That he would account it High-Treason in any man that should affirm the Pope's Authority was above his *. And before that, *Anselm* was told, That it was impossible for him to keep the Faith which he owed to the King, and to pay Obedience to the Pope contrary to his

* Stat. 25 Ed. 3.
de *Provisor.*

Stat. 27, 28 Ed.
3. c. 1, 2.

Stat. 28 Ed. 3.
c. 3.

Stat. 2 Hen. 4.
c. 3.

Stat. 6 Hen. 4.
c. 1.

Stat. 7 Henr. 4.
c. 6.

Stat. 3 Henr. 5.
c. 4.

*. *Coke* 5. *Rep.*
Cawdry's Case, fol.
8.

* *Spelm. Concil.*
T. 2. p. 58.

his Royal Pleasure *. Which (methinks)

* *Rex ad An-*
selm. ap Eadme-
rum pag. 62.

may fitly admonish you
who do own the Pope's
Supremacy over England,
and yet glory much in

your *Loyalty* to the King ; to enquire
how these two can stand together ? Our
Saviour saith , *No man can serve two*
Masters, Matth. vi. 24. however not two
Supream Lords, neither can there be two
highest Powers in one Kingdom, not can
any Subjects obey both, since they will
sometimes command contrary things :
'Tis true, if the *Roman* Bishop would
profess to our King, as his Predecessor
Leo the Fourth did to *Lotharius* of France,
Concerning your Capitulars or Imperial
Precepts, we through the assistance of Christ
promise as much as we are able, to keep and

* *Leon. Epist. ad*
Lothar. & Lud.
Aug. ap. Grat. dist.
10. c. 9.

conserve the same for e-
ver *. If he would ac-
knowledge himself sub-
ject to our King in his
Dominions, as his Pre-

decessors were to the Emperors of Old ;
if he behaved himself toward his Majesty,
as *St. Gregory* did to *Mauritius*, who
calls that Emperour, *his Lord*, and him-
self,

self, his *Servant*, declaring, that He was subject to the Emperours commands, and accordingly had done his duty in publishing a Law (which the Emperour ordered him to promulge) though for his own part he thought it not agreeable to the

Laws of God *. If the present Popes claimed no more than a Primacy

* Gregor. Epist. lib. 2. ad Mauric. Ep. 62.

of Order and Precedency among other Bishops, then the case might easily be determined: But you know of later times the pretences of Rome are much higher, for she challenges a Supremacy over all Christian Princes, a power to depose them, an Authority to abrogate or dispence with their Laws, and absolve their Subjects from their Allegiance, a Priviledge to be appealed unto as to the last and highest Tribunal on Earth; So that Clement the Fifth is recorded in the Acts of the Council of Vienna to have said, That all the Right of Kings depended on him alone *; and Boniface

the Eighth owned himself not only Lord of France, but of all the World †, for so great was

* Concil. Vienn. sub Clem. 5.
† Papyr. Masson. Vit. Benif. 8.

the Impudence of this Boniface (saith the French Chronologer) that he presumed to affirm the Kingdom of France was a Fee of the Papal Majesty.*

* Tilius Episc. Meld. Chronic. de Reg. Fran. An. 1302 And as to this Kingdom, Pope Innocent the Fourth saith, *That the King of England was his*

Vassal and his Slave †, and they esteem England also a Fee of the

† Matth. Paris. ad An. 1253. *Papacy, and so is Ireland too it seems. Where-*

upon the Pope hath dared to nominate a King of Ireland, and hath given away the Kingdom of England to those who attempted to conquer it; he hath condemned our Laws, Excommunicated and Deposed our Princes, and absolved the Subjects of England from their Allegiance; upon which, both formerly and in our times, many of your Party have entred into bloody Conspiracies and open Rebellion: So that now it appears, the Pope claims an absolute Supremacy over our King and his Realms, and how he can be a good Subject of the King of England, who professes Obedience to this Foreign Princely Prelate, is very hard

hard to be understood : if you believe this claim, and own the *Pope* to be above the King, you must then obey him, even when his Orders contradict those of your lawful Sovereign, and so you are the *Pope's* Subjects, not the *King's*; nor can his Majesty have any security of your Allegiance, any longer than it pleases the *Roman* Bishop, so that he Reigns over you at the *Pope's* mercy. I know many of you *English Catholicks* have so Loyal an affection for the King, that your Church-men are forced to invent many plausible pretences to perswade you, that the *Supremacy* claimed by the *Pope* doth not entrench upon the King's *Supremacy*, telling you, that *you need not obey the Pope if he commanded you to fight against your King*; wherein they put a fallacy upon you, for they know the *Pope* can Excommunicate and Depose him (even for a very small matter, say your *Canonists* *) and then he is no longer your King : They pretend further, this *Supremacy* over Kings in Temporals, is not the Doctrine of your Church, but only of some Jesuites,

* *Gloss. in Decret. dist. 40. c. 6. Si Papa.*

suites, upon whom they lay all those foul Doctrines of *Deposing* and *Murthering Kings*, so wickedly maintained by divers

* Mariana, *lib: de Rege.*

Suarez *defens. Fidei, & lib. contr. Regem Magn. Britan.*

eminent writers of your Church*. But this is a delusion also, for when or where did the Pope, or the Heads of the *Roman Church*, condemn these Opinions, or sup-

press these Seditious Books, nay, on the contrary, the Books are approved, and the Authors preferred at *Rome*, even when

* *Answer to Philanax Anglicus, 125*

France condemns them*.

And those honest and loyal Secular *English*

Priests that have ventured to write against this *usurped power* of the Popes over Kings in Temporals, (though they held his Supremacy here in Spirituals) have been persecuted almost to death by the *Roman Bishop*; they have been suspended, and their Books condemned, and their persons so odiously represented that no *English Catholics* durst harbour them; witness the learned *F. Preston*, under the name of *Roger Widrington*, in King *James's* days, with his fellow-Priests, and

and *Peter Walsh*, Author of the *Letter to the Catholicks*, who is at this day a great Sufferer by the Pope's means, merely for writing, that *you of the Roman Church ought to be loyal to the King in all matters of Temporal cognizance*; a clear evidence, that (whatever your Church may pretend) they will not endure that any of you Catholicks shall hold the *King's* power to be above the *Pope's* in any thing; and consequently they will not allow you to be good Subjects. Now to sum up all these particulars, how grievous an abuse is it for a Foreign Prelate, whose Predecessors had no Authority here at all, to usurp such a power over you as to impose new and inexpedient Articles upon you? Why should you enslave your selves to him that cannot have so much as a *Spiritual Jurisdiction* here without breaking the Canons of the most famous *General Councils*? Why may you not take the same liberty to oppose his *Decrees*, that your Ancestors in all Ages have done? they whom you account good Catholicks rejected his *Doctrines* sometimes, despised his *Bulls* and *Excommunications* frequently, and always opposed his pretended

ded claim of a *Supremacy* over this Nation; why should you call that an *Article of Faith*, and account it the principal point of Religion, viz. That England ought to be subject to Rome; which even in those you call *Catholick Times* was declared to be no less than *Treason*, and no other than an Opinion that did destroy the *Prerogative* of the King, the *Privileges* and *Liberties* of this Church, the freedom and quiet of all *English* Subjects? They were *Romanists* in other Points who condemned *Appeals to Rome*, and maintained, that the *Crown of England* was in no *Earthly* subjection, and that the King had no *supreme but God onely*; who counted all the power which the Pope ever had here, merely *permissive*, tolerated by this Nation so long as they pleased, and such as might be curbed, lessened, hindred, or taken away by the Supreme Authority of this Nation when ever they saw expedient: It was a King and Parliament of your *Religion* in most points, that restored the King to his just *Supremacy*, and took away the precarious or usurped and much abused *Power* of the *Roman Bishop* here; they thought a *Supre-*

premacý in *Spirituals*, as to this Kingdom, was more than he had any Right to, but he and his Agents expect to be allowed to over-rule the *Temporal Laws* also. Methinks, if you have the Nobleness and Gallantry of true *English Spirits*, your affections for the *Roman Church* should not rob you of your love to your *Native Country*, nor suffer you to endure those *Pretences* which dishonour the *King*, and despoil him of his *Ancient Rights*, and enslave this free *Church* and *Nation* to one that only seeks his own ends in claiming this *Subjection*; for though the holding the Pope's *Supremacy* doth contribute to the support of his own Grandeur, yet it doth not further any man's Salvation, and it is so far from doing any good in those Nations where it is allowed him, that it might be made appear, the setting up and abetting this *Supremacy* hath occasioned the murder of many *Princes*, stirred up the complaints of all sorts of people, and filled *Christendom* for many Ages, with *Massacres*, *Treasons*, *War* and *Bloudshed* P; which was so notorious in the *German Empire*, that it

P See the Answer
to Philanax Angl.
chap. 4. p. 72.

came to be a Proverb, saith *Guicciardine*,
It is the property of the Church to hate the
Cæsars: And the mischief it hath done
in *England* (by rising the Nations wealth
before the *Reformation*, and disturbing
its Quiet since) is so well remembred
and so deeply resented, by the general-
ity of the people, that they will never en-
dure that heavy Yoke any more, nor can
they be perswaded scarce ever to esteem
them *Loyal Subjects*, or true to their
Countries *Interest*, who do not renounce
this unjust and odious *Jurisdiction*. Why
therefore (*O my Friends*) will you be so
imprudent, to oppose the *Rights* and
Prerogative of your Lawfull Sovereign,
the *Privileges* of that Church wherein
you were born, the *Freedom* and *Interest*
of your beloved Country, the *desire* of
your Fellow-subjects and best Friends,
yea, and your own *liberty* also? Why
will you oppose (I say) all these, merely
to support an unjust and groundless power,
which no *Ecclesiastick* ought to have any-
where, much less in so remote and so free
a *Monarchy*? to support a *Power* which
is inconsistent with the *Security* of the
Crown, the *Peace* of the Kingdom, and
the

the *welfare* of Private Persons? S. *Peter* never bid any to honour his Successor the *Pope* thus, but his Opinion was, *that you must submit to the King as Supreme*, 1 Pet. ii. 13. and his Counsel follows thereupon, *viz.* that you should *Fear God and Honour the King*, v. 17. Saint *Paul* commands *Every Soul to be subject to the Higher Powers*, Rom. xiii. 1. *Neither Bishops nor Apostles themselves are excepted*, saith S. *Chrysostome*. And Saint *Bernard* tells Pope *Eugenius*, that the *Apostles were forbid to exercise Dominion*, Luke xxii. 25, 26. and therefore he adds, *If you would have Apostolical and Royal Power together, you lose*

both 9. Finally therefore, it is unreasonable for the *Roman Bishop* to challenge such *Authority*

9 Bern. ad Eugen. Pap. de cons. l. 2.

here, and the *Laws of God and Man* forbid it, so that I may expect you shall be so far from receiving any *Articles* for the sake of this *Authority*, that you shall not scruple to renounce the *Authority* it self, which was so ill-gotten at first, so wretchedly abused while it did obtain, and so legally taken away at last;

and in so doing you will demonstrate your selves to be Loyal to your *King*, Faithfull to your *Country*, Friends to your own *Liberty*, and men of an *un-inflaved* Understanding.

SECTION VII.

Advice to the English Catholicks to forsake the Opinions of Rome, and embrace the Religion of the Church of England.

TO Conclude, as my pity to see you so miserably imposed on, hath moved me to endeavour by these plain and cogent Arguments to rescue you from that yoke, which neither we nor our Fathers were able to bear ; So my desire of your perfect Freedom, and my unfeigned wishes for your Temporal, Spiritual and Eternal welfare, do prompt me to advise you to comply with the *Religion of the Church of England*, and this Advice is not only grounded upon the foregoing considerations,

siderations, but may be farther pressed upon these Motives:

1. If you consider the excellent method of our Reformation, which was so necessary at that time, that for some ages before, the wisest and best men of the *Roman Church* had not onely confessed there was great need of it, but had complained for want thereof, and pressed the Pope earnestly thereunto, witness the Judicious Epistle of *Rob. Grossthead* that pious Bishop of *Lincoln*, to Pope *Innocent the Fourth*, yet to be seen in our *Historians*^r; the publick complaint of the *English Church* in the Council of *Lyons*^s, the private Writings of *John Gerson*, *Nich. Clemangis*, *Aeneas Sylvius* (afterwards Pope) and many others: And at least One Hundred Years before *Luther's* time a Reformation was urged for in the *Pisane Council*^t; and that so strongly, that before the Election of a Pope, the Cardinals solemnly promised, *Who ever of them should be chosen Pope, that he*

^r *Matth. Paris.*

an. 1253.

^s *Ap. Binium*

Concil. Tom. 3. p. 2.

fol. 729, &c.

^t *Concil. Pisa-*

num an. 1411.

would before the dissolution of that Council
 Reform the Catholick Church as well in the
 Head as the Members^u.

^u Concil. Pisan.
 Sess. 16.

And when Alexander
 the Fifth was chosen,
 He promised to take care
 of a General Reformation, and that pious and
 Learned Men should be chosen in every Na-
 tion to treat with the Car-

^x Et Sess. 20. ap.
 Binium Tom. 3. p.
 2. p. 836.

dinals about it^x: But af-
 ter all, neither he nor
 his Successors would e-
 ver Reform either their

Doctrines or Practices, being more intent
 upon their private advantage, than the
 General good, and more moved with
 Cardinal Scombergs Counsel, than by all
 the former complaints, who told the
 Pope, That by the Reformation it would be
 confessed that the things provided against,
 were deservedly reprov'd by the Lutherans,
 which would be a great abetting to their
 whole Doctrine, Hist. Conc. Trent. l. 1. p.
 83. which is to resolve to Err always,
 rather than to be thought to have once
 erred; and herein the Roman Church is
 of the same humour with those Gentiles
 to whom Anobis speaks, What you have
 once

once done without reason, ye defend, lest you should seem formerly to have been ignorant, and you account it better not to be overcome, than to yield to plain and

confessed truth y. Wherefore since Rome resolved not to Reform, England

y Arnob. adu. gentes, l. 6. p. 197.

(having first restored her King to his ancient and just Supremacy) resolved to reform it self, without the Pope's leave or consent, knowing full well they had Authority sufficient among themselves to order the Affairs of Religion, which had been Regulated many hundred years in this Land by the King and his own Bishops, without any dependence on the Pope at all: Thus the Kings of Judah reformed their Kingdoms of Old, thus the King of Spain with Leander Bishop of Sevil reformed that Kingdom from Arianism without the Pope z, and

thus King Edgar intended to proceed in the

z Conc. Tolet. 3. An. 589.

Reformation of the English Church of old when he told his own Clergy, I have Constantine's Sword in my hands, and you have Peter's in yours a: That is,

a Edgar. Ap. Ailred. Col. 361.

we need no farther Authority or Power to reform, than what we have within our selves: The Kings of this Nation, with the advice and consent of their Bishops, Barons and Commons had been always wont to order Ecclesiastical Affairs as they thought meet, not heeding whether the Pope were pleased or displeased thereat; And accordingly this happy Reformation was made by the Supreme Power of this Kingdom, upon mature deliberation, in a Regular, Orderly, and Legal way; and it was managed with so much moderation and prudence, that the *Romanists* of *England* said little against it, but Communicated with this Church (after the Reformation) till the Pope for his own ends forbid them so to do; but I hope his Prohibition without any just reason, shall not outweigh the Supreme Authority of your own Nation, with *you*, who profess your selves to be Loyal Subjects, and for the *interest* of *England*; and since there was such need of Reformation, such obstinacy in *Rome*, such Authority here, and so orderly proceedings in this Reformation, I think all Good Christians and sober men, being

being Natives of this Land, ought to submit unto it.

II. You will be farther persuaded hereunto, by considering *the Doctrine* of this Church, which agrees with primitive Christianity, in that it obliges you to believe nothing as of necessity to Salvation, but what may be plainly proved out of Holy Scripture; and for this reason you must still hold the three Creeds of the Apostles, of *Nice*, and of *St. Athanasius*, all which the Church of *England* intirely believes. *And he onely is a Heretick which follows not this Holy Rule* (say the Constitutions of *Theodosius* and *Gratian*) *but they are Catholicks that embrace it:* In this Church we give as much honour to, and obey more Canons of, the first Four General Councils, than they of *Rome* do; we approve of that Exposition of Scripture which hath the consent of the Fathers of the first three or four Centuries, yea we hold all that the Church of *Rome* it self held as necessary to Salvation for Five or Six hundred Years together: and it is very remarkable that a *Romanist* may turn Protestant without adding any one Article to his Faith, but a Protestant can-

not turn to *Rome* unless he embrace many new Articles; for our Doctrines are generally confessed by both sides to be true, but those of the *Roman Church* are rejected by our Reformers, as Novel Additions, and such as have no good foundation in Scripture, nor Genuine Antiquity; And therefore the Protestant Doctrines are the surer and safer, as in which both sides agree; For Example, We and they both hold there are two States after this Life, Heaven and Hell, but they add a third, which is Purgatory, and this we deny: We and they both say, that sins are to be remitted by the merits of Christ's death, but they add the merits of the Saints, and their own satisfactions with the merit of their own good works, which we deny to be Expiatory, or such as can merit Remission for us: We hold there be two Sacraments, Baptism and the Eucharist, these they confess are the Chief, but add Five more, to which we affirm the name of Sacraments doth not properly belong: We say that God alone is to be worshipped, they confess he is chiefly to be worshipped; but then they say the Blessed Virgin
Mary,

Mary, Angels, and Saints are to be worshipped also, which Additions we deny: We say Christ is our onely Mediator and Advocate, they confess he is principally so, but add, that Saints and Angels are so in an inferiour manner, which we utterly deny: We say Christ is really present in the Sacrament of the Altar, this they confess, but add, he is corporally there by the Transubstantiation of the Bread, &c. and this we deny: We say the Scriptures are the Rule of Faith, and they will not absolutely deny it, but add their own Traditions, which we reject: We say there are XXII. Books of the Old Testament Canonical, and they confess these all to be so, but they add divers, and call them Canonical, which we affirm to be Apocryphal: I could give more instances, but these may suffice to shew that the Protestant Doctrines look most like the Ancientest, as being received by both Parties, but the *Roman* Opinions are Novel Enlargements added to the Old Catholick truths, so that a Protestant becoming a Romanist must take up many Articles barely upon the credit of that Church, and
begin

begin to believe many things anew, questioned by the bigger part of Christendom; but a Romanist turning Protestant retains all the Old Essentials of his former Faith; and doth onely become a Primitive *Roman* Catholick.

III. The *Discipline* and *Government* of the Church of *England* are more agreeable to Primitive Patterns than those of the present *Roman* Church are: Our King hath the same Power that the Religious Kings of *Judah* had, the same which the great *Constantine*, and the succeeding Emperors for many years enjoyed, the same power which the ancient Kings of this Nation exercised, *viz.* A power to convene his Clergy, and advise with them about affairs of the Church: A power to ratifie that which the Bishops and Clergy agree upon, and give it the force of a Law: A power to chuse fit persons to Govern the Church, a power to correct all Offenders against Faith or Manners, be they Clergy, or Lay-men: And finally, a power to determine all Causes and Controversies Ecclesiastical and Civil, among his own Subjects (by the advice of fit Counsellors) so as there lies no appeal
from

from his Determination; and this is that we mean when we call him *Supreme Governour of this Church*, which our King must needs be, or else he cannot keep his Kingdoms in peace. Besides for Spiritual Jurisdiction, and sacred administrations, we have a Patriarch of our own, The Arch-bishop of *Canterbury* Primate of all *England*, whom *Urban* the Second call'd *the Pope of the other World* ^b. And his See was usually styled, *The Chair of the English Patriarch* ^c, and is reckoned among the Patriarchates by a Foreign Writer ^d. And now his Privileges and Liberties are restored by Law, and his Title and Authority confirmed; so that there lies no appeal from him but to the King; we have also Right Reverend Bishops, together with other inferiour Priests and Deacons (the only Primitive and proper orders of the Clergy) who can prove their Ordination to be as good as any of the *Romish* Priests can do ^e, and are now Consecrated and

^b Malmsbury de Pontif. L. 1. de Anselmo.

^c Eadmer. Cant. p. 113.

^d Duaren. de benef. lib. 1. c. 9.

^e Mason de Ministerio Anglicano.

Ordained

Ordained by a more excellent Form, and more agreeing to the eldest times, than *Rome* it self can shew; and if you will judge impartially, it must be confessed that the Clergy of *England* are altogether as Learned, and generally more painfull and pious than in any Catholick Country whatsoever: Our Canons for Ecclesiastical Government are all founded on the Canons of Ancient Councils (as I could shew by particular induction, if time would permit) and for the Exercise of our Discipline it is managed with more moderation, and ease to the people than that of the *Roman Church* is.

IV. You may consider our *Divine Service* and Sacred *Administrations*, which (as far as ever God made necessary to Salvation) may be had in this Church: We have the Holy Scriptures plainly translated, learnedly interpreted, and practically Preached; We have daily Prayers, by a *Form* so Grave and so Agreeable to the undoubted parts of ancient Liturgies, that it may challenge all *Christendom* to produce any thing so consonant to the purest Primitive Devotions; A *Form* which hath all those parts of the
Roman

Roman Offices which were known and used in the first three Centuries, but wants all the Innovations and Corruptions of the present *Mass*; and is used in *English* for the benefit of the meanest Christian in our assemblies: We have also those two Sacraments which Christ ordained (and many of the Elder and later Doctors own no more ^{f.})

As for the other five Rites falsely called Sacraments, *viz.* Confirmation, Matrimony, Holy Orders, visiting

of the Sick, Repentance and Satisfaction for wrongs done, we retain these, but not by the name of Sacraments, keeping the Primitive and main part of them, onely attended with fewer Ceremonies: We press and practise also Charity and good works, as much as the *Roman* Church doth, and it may be demonstrated that more and greater gifts have been given in *England* to pious uses, by private persons since the Reformation, than in two Centuries before: And though we dare not say we shall merit

Eternal

^f Ambros. lib.
de Sacram.

Aug. Doctrin.
Christ. l. 3. c. 9.

Paschasius de
Cæn. Dom.

Bessarion. de
Sacram. Euchar.

Eternal life by them (because that is the gift of God) yet we believe none can come to Heaven without good works : In a word, the Church of *England* worships God as he hath prescribed in Holy Scripture, She commands all that he enjoins, and forbids all that he prohibits, and therefore wanteth nothing that is necessary to Salvation.

V. You may look upon our Ceremonies, which are few and easie, ancient and significant, and though we do not place so much Religion in Externals as the Church of *Rome* doth, yet here is prescribed all that is needfull for decency and order, *viz.* That the Clergy always wear grave and distinct Habits, and have peculiar Garments in Divine Administrations, that Churches be adorned and neat, that the People be Reverent in God's House, that the memory of our Saviour's chief Acts, and the Festivals of the Holy Apostles be religiously observed; That *Lent*, with the Vigils of great Feasts, the *Ember* weeks, and all the *Fridays* in the Year, be kept as days of Fasting or abstinence, and if some Protestants do not observe them, yet others do,

do, and are commended for it, and you may follow the best, not the most: you will have more liberty (by turning to the *English Church*) as to Circumstantial, and greater helps as to the Essentials of Religion: So that it is upon all accounts your wisest and safest course to embrace this so True, so Primitive, so Pious, and so Rational a Religion. Let me therefore shut up my *Charitable and Friendly Advice* by Requesting you to consider all these things without prejudice or passion, and then I hope you will perceive how much the Religion of this Church excells that of *Rome*, in Antiquity, Integrity, and Usefulness, and no longer suffer your selves to be so sadly imposed on, and so miserably made to serve the ends of Avarice and Ambition: And if you have taken such prudent and pious Resolutions, you shall not only be freed from the inconveniences you complain of here, but also have better assurances of your Salvation hereafter, than the *Roman Church* can give you; For there you have only the words of their Priests for it, whose interest, and whose practice it hath

hath been to deceive you ; But here you shall have all the assurances which the Word of God can give you, provided you become Reformed in your Lives as well as in your Religion, and will leave off your old Vices, as well as your old Opinions ; For unless we can perswade you to become Profelytes of Righteousness, we shall not much value the gaining you over to our Profession ; because we know it is neither the being Papist nor Protestant will save those that live in their sins ; But this Religion is the better chiefly in this, that it is most likely to bring you to unfeigned Repentance, and the practice of real Holiness. And if you desire farther information in these Particulars, let me advise you to consult the late Eminent Protestant Writers, together with some of the most able and ingenious of the *English* Clergy, whom you will find very willing and ready to give you more full satisfaction, and to be men that have no designs upon you, but to direct you in the best way to Heaven : And doubtless, if you would but try the difference
a-while,

a-while, a little experience would teach you how happy and advantageous a change he makes, who forsakes the Religion of *Rome*, and embraces the Communion of the Church of *England*.

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